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RELIGIOUS COMMUNICATIONS.

THE SECESSION AND ORGANIZATION OF
 THE PRIMITIVE CHURCHES.

To acquire just views of the government of the churches of the Apostles' days, it is proper to abandon all ideas of later changes, and retain only that knowledge, which Jewish believers had, prior to the descent of the Spirit upon them on the day of Pentecost.

The Mosaic dispensation terminated with the rending of the vail of the temple, Christ having been a minister of the circumcision (a) to fulfil the law, the sacrifices of which were to be superseded by his own. The seventy disciples could not have been officers of the kingdom then to come; but, like those of the baptist, than whom "the least in the kingdom of heaven" was greater, Matt. xi. 11, they were only Jews. The twelve received a commission, just before the ascension, to be executed after the descent of the Spirit. Prior to such inspiration, they had neither the wisdom nor power requisite. It is no impeachment of the verity of the record to say, that the appointment of Matthias to the apostleship was equally unauthorised, as the desire of a temporal kingdom, Acts, i. 6, both of which facts have been recorded. On the day of Pentecost, Peter saw with a clearness to which

he had been a stranger, the design of the death, and of the exaltation of Christ, the nature of his kingdom, and the importance of the gift of the Spirit; chap. ii. 4, 23, 4, 34, 5. The apostles were themselves baptized by the Holy Ghost, and afterwards by virtue of their commission, initiated believers with water, ver. 38, into a society, in which all things were common, chap. iv. 32. Yet belonging to the stock of Israel, they attended at the temple, and the synagogues, chap. v. 42, vi. 9, but commemorated, on its own day, the resurrection of Christ, in private assemblies. Acts xx. 7. 1 Cor. xi. 20. Their increase of numbers soon required the designation of seven men, of spiritual gifts, and wisdom, to serve tables. Acts vi. 1—5. Stephen exercised his gift of teaching; ver 8, 10, Philip, viii. 12, Ananias, ix. 10, and other saints, when dispersed by persecution, also preached, viii. 4, and baptized, ver. 16. Saul arrested, received the word of wisdom from Christ; his sight by the hands of Ananias, with initiation into the church by baptism, and an introduction to the apostles by Barnabas, a Levite of Cyprus. The restoration of Eneas and Tabitha, the visions of Cornelius and Peter, and the gift of tongues to the gentiles at Cesarea, were also suited to the dispensation of the Spirit. The enlargement of Peter, Paul, and Silas, and of all the apostles from prisons; the spiritual

(a) Rom. xv. 8, vide Matt. xv. 24, xx. 28. Matt. x. 5, viii. 4, xxviii. 19.

guidance of Philip, Peter and especially of Paul in his travels ; the gifts furnished by the hands of the apostles to their fellow laborers, the evangelists, and the churches ; the impulses of the prophets ; the justness, consistency and purity of the doctrines, which were free from all mixture of error, and by immediate suggestion to the apostle, with their testimony, lives, and deaths ; the judgements which fell on Ananias and Sapphira, and Elymas, and other things ; also the power, influence, and opposition of the pagan establishment ; the learning, eloquence, and pride of the philosophers ; the jealousy and hatred of the Pharisees, and Sadducees, contrasted with the imbecility of the apostles, evince the fact and the necessity of a supernatural dispensation of the Gospel. (b)

The prophets who came from Jerusalem, Acts xi. 27, whose inspiration was occasional, and those mentioned, chap. xiii. 1, appear to have been inferior only to the apostles. Eph. iii. 5. By some of these the Holy Spirit directed Barnabas and Saul to be separated, not ordained, for they were inspired teachers, to preach the gospel in distant places ; the former being a suitable companion for the apostle, in the island of his nativity. They went as Jews to the synagogues and families of their own nation, but in the power of the Spirit ; whilst a different religion might have exposed them to persecution, and to the effects of that discrimination, which Gallio humanely refused to recognise.

By the same Spirit the apostles were able to vindicate their own authority, and competent to vouch for those whom they took to their aid, in promulgating the gospel, and establishing societies. 2 Cor. viii. 23. In the accomplishment of this work, ordination was no more required,

(b) Vide Acts i. 8, ii. 33, viii. 15, 29, x. 19, 44, xi. 12, 15, xiii. 2, xv. 8, xvi. 6, xx. 28, 1 Thess. i. 5, Gal. iii. 3—5, 2 Cor. iii. 6—9. Heb. ii. 4.

than in the preaching of John and his disciples, or of the seventy sent forth by Christ ; or in the case of him who cast out devils with the master's approbation ; or of Apollos, both before and after he became a Christian ; no law of the former dispensation, nor custom in Israel being against their preaching. A renunciation of their ancient customs might have offended the Jews to whom they came, and forfeited the national right of toleration.

When attending on the seventh-day worship, they prophesied and taught in the synagogues ; on the Lord's day, they cultivated spiritual knowledge, commemorated his resurrection, and by degrees overcoming their Jewish prejudices, they prepared for that separation, which the destruction of Jerusalem was soon to consummate.

As ordination was neither required nor expedient, in planting the churches, so it is not affirmed of an apostle, a prophet, an evangelist, or a teacher, but all referred to gifts ; unless Timothy be an exception ; and in making him such we have hesitated ; for why and when the hands of the presbytery were laid on him ; and whether Paul joined, the relations being in different epistles, and without reference to each other, do not discover. He may have been chosen and ordained a presbyter, and afterwards circumcised and gifted by Paul as a helping evangelist. Apollos preached as a Jew without ordination at Alexandria and Ephesus ; and as a Christian at Corinth, before he had seen either an apostle, an evangelist, or a presbyter. The laying of hands on Paul and Barnabas, was after the apostleship of the former ; not like the imposition by Peter and John, Acts viii. 17, for the conferring spiritual gifts as apostles, not after the manner of Paul who imposed his hands on Timothy as an apostle. The attempts to locate Timothy and Titus, have been shown destitute of a support ; so long as the

residence of an apostle, or evangelist at any place, became expedient, his authority was still general and extraordinary. As no preacher of the gospel can be shown to have been ordained by imposition of hands, except as a presbyter, and unto a particular church, the contrary we have no right to assume against fact, utility, and Jewish examples. The three celebrated texts must now be tested.

Paul wrote his first epistle to the Corinthians before his second visit; that church being left, as all others were in the first instance, without officers. They partook of the supper as other churches on every Lord's day, after the manner of a passover. That they had received spiritual gifts, appears; chap. xii. 8. They had seen an apostle in Paul, a prophet in Silvanus, a number of evangelists, and witnessed various gifts, as healing, and tongues: but however desirable the gifts, the apostle declared to them "a more excellent way;" for sanctifying influences change the soul, and prepare for heaven.

The terms evangelist, presbyter, pastor, bishop, and deacon in their official sense, never occurred in this epistle. With respect to the terms, *helps*, *ἀνιληψεις*, (b) and *governments*, *κυβερνησεις*, they are not elsewhere found in the New Testament. Being abstract, and placed among extraordinary "gifts," expressly so denominated in verse 31, they could have signified nothing else to a people to whom had been dispensed only spiritual things. (c) Nor does evidence exist, that any officer of a Christian church was ever called by either of those names. That interpretation which makes *helps*, deacons, and *governments*, layelders, is

(b) Cor. xii. 28.—*πρωτον αποστολους, δευτερον προφητας, τριτον διδασκαλους, επειτα δυναμεις, ειτα χαρισματα ιαματιων, ανιληψεις, γενη γλωσσεων.*

(c) *τα πραγματα οικονομειν πνευματικα.* Chrysostom in loc.

not only conjectural and gratuitous, but preposterous; for it places the order of deacons before that of presbyters.

Those "strangers" from Rome at the feast of Pentecost, who received the Holy Spirit, it may be presumed, carried home the gospel to the metropolis; and the opposition they experienced from their brethren, procured the exile of all the Jews from Italy. (d) When by the death of Claudius their banishment ceased, Paul addressed them from Corinth. Urbanus, like Titus, was a *fellow-laborer*, *συνεργος*.

But of presbyters or deacons at Rome, or of the visit of any one who might ordain them, there is not a word at the period of the epistle. But they appear not only to have partaken of the extraordinary *gifts*, *χαρισματα*, which during their banishment they had witnessed in the churches planted by the apostles, but to have been in danger of vanity in the exercise of them, Rom. xii. 3. On which account, they were advised to consider themselves as members of the same body, the church; as necessary to each other; and possessing gifts, for the common good. These are distinguished into two kinds, *prophecy* and *ministry*, *προφητειαν* and *διακονιαν*. (e) Their attendance on the Sabbaths in the synagogues; and on the Lord's days, in at least four private houses, is unquestionable. In the synagogues, as Jews they might all prophesy, yielding precedence to priests and levites, and exercise their spiritual

(d) *Sueton. Claud. c. 25.*

(e) Rom. xii. 6—8. *Εχοντες δε χαρισματα—ειτε προφητειαν, κατα την αναλογιαν της πιστεως· ειτε διακονιαν, εν τη διακονια· ειτε ο διδασκων, εν τη διδασκαλια· ειτε ο παρακαλων εν τη παρακλησει· ο μεταδιδους, εν απλοτητι· ο προϊσταμενος εν σπουδη· ο ελεων, εν ιλαροτητι.* In 1 Cor. xii. 4, 5, *χαρισματα* are distinguished from *διακονιαι* as *gifts* from their *application*.

gift, προφητεία by rightly expounding some portion of the Old Testament to the synagogue worshipers. The caution given by the apostle, Rom. xii. 6, was in this to go nothing beyond their *measure*, or contrary to the *scheme* of the gospel. When assembled as Christians alone, they had to accomplish a *service*, διακονίαν, in the discharge of which, any of them, for they had no officers, might exercise his χάρισμα. As in the synagogues, *prophecy*, προφητεία, a sudden suggestion of truth to the mind by the Spirit, must have been that gift, which was most suited to awaken, and instruct the Jews; so the *ministry*, διακονία, was in its various branches more properly their Christian duty, when convened, in their own evangelical worship. In the διακονία, in ver. 7, 8, five species of gifts were exhibited, not in the abstract, but by five participles. We have neither any warrant from the grammar of the language, to refer a part of the specification to prophecy; (f) nor from the circumstances of the case, to suppose that the writer intended an anticipation of the two ordinary offices, which they were afterwards to receive, in common with all the fixed churches, for no such description could be necessary to those, who were acquainted with the government of the syna-

(f) προφητεία is distinguished from διδασχῃ, in 1 Cor. xiv. 6, compared with the miraculous gift of faith, 1 Cor. xiii. 2, and was to be abolished as well as the gift of tongues, *ibid.* ver. 8. Also, προφηταί are enumerated in Ephesians, iv. 11, before evangelists, then follow διδασκαλοί. To arrange therefore διδασκων under προφητεία in Rom. xii. 6, 7, is also to confound scriptural distinctions. But διακονία is of extent sufficient to include the five species of ministry, which follow it; vide 1 Cor. xii. 5, Rom. xi. 13, Col. iv. 17, Acts vi. 1—4, 1 Cor. iii. 5. And to it, does the specification naturally belong.

The same diversity of gifts existed at Corinth, whence he was writing; except that wherever there was an apostle, there was also the *word of wisdom* and power of conferring. There all might, for they had no officers, prophecy, and employ their extraordinary gifts, if without confusion. 1 Cor. xiv. 3, 5, 31, 39.

Theophylact understood προσηλαμενος in the sense of προσλαλῆς a *succourer*, Rom. xvi. 2, and explains it by βοηθῶν. Thus the sense would be, let him that *gives his substance*, μετὰ διδόνους, do it with simplicity of heart or liberality, and he *that succours*, προσηλαμενος, the distressed, do it with diligence. This judgment, being by one whose native language was the Greek, deserves high regard but other Greek writers, for the most part, understood by προσηλαμενος either *presiding* as the primus presbyter; or *acting as patrons to strangers*; but in the sense of an inferior presbyter, we have found no example in any commentator prior to the reformation.

When the epistle to the Ephesians was written, they had presbyters, or bishops, and probably deacons. To them therefore he could write, both of the extraordinary gifts, and the fixed officers.

Having exhorted the Ephesian Christians to peace, and spoken of the church as one body, chap. iv. 3, 4, and of each member, as a partaker of the grace particularly given to him, ver. 7, he alledges, that Christ had ascended to heaven, that he might confer all the gifts that should be necessary to the promulgation of the gospel, and the planting of the churches. ver. 8, 10. *He gave gifts, not ordinations are named, some to be apostles, some to be prophets, and some to be pastors and teachers.* ver. 11. (g) All of these were conferred

(g) Ephes. iv. 11, 12. Καὶ αὐτὸς ἐδωκε, τοὺς μὲν, ἀποστόλους, τοὺς δὲ, εὐαγγελιστάς, τοὺς δὲ, ποιμένας καὶ διδασκάλους, πρὸς τὸν κατ'

for the preparing of the saints unto the ministry, unto the building of the church; ver. 12. The extraordinary gifts necessary to planting the church are here first expressed, and the design of them was *προς τον καθαρισμον* to prepare saints, not merely for preaching, but for the duties of the fixed state, *εις εργον διακονιας*, an expression which well includes both of the ordinary offices; and lest his meaning, with regard to the design of these preparatory gifts, should be mistaken, he adds *εις οικοδομην του σωματος του Χριστου*; (h) and to express that the settled state of the church, when gifts might cease, had not then arrived, he subjoins, ver. 13. *μεχρι κατανησωμεν* &c. (i.)

Apostles were inspired in all things necessary having the word of wisdom. Prophets had also an extraordinary gift, being guided to interpret the word of God truly, this is the word of knowledge. Evangelists were equally extraordinary teachers, having faith in what they heard, and aided the apostles in preaching and planting churches. The labors of all these were temporary and general; their inspiration was not suggestion, but superintendence.

The term "*pastors*," which is not used in the letters to the Corinthians and Romans, is correlative, and supposes a flock; but not necessarily an official connexion, nor a flock to every shepherd, for in Acts xx. 28, Paul had charged the presbyters of the Ephesian church, when they met

αρισμον των αγιων, εις εργον διακονιας, εις οικοδομην του σωματος του Χριστου.

(h) Ver. 12, has been deemed exegetical of *διδασκαλους* only, and expressive merely of the preparation of holy men for the gospel ministry. But this is to mistake the usual discrimination of these distinct gifts, vide Acts xiii. 1, 1 Cor. xii. 28, and to destroy the argument of the apostle, who in ver. 12 shews the design of the gifts of the Spirit to have been to plant a church, of which he wishes the Ephesians to be found peaceful members.

(i) Vide Hoogeveen, p. 97.

him at Miletus, to take heed—to the flock in which the Holy Spirit placed them bishops, to feed the church *ποιμαίνειν την εκκλησιαν*. This charge to the elders of Ephesus plainly identifies the duties implied in the words *pastor* and *bishop*, although the first is not expressed. In like manner, he avoids in this epistle, as if with design, the names *presbyter* and *bishop*, although he certainly knew this class of officers, existed in that church.

Before the ordination of *fixed officers*, there must have been numbers who acted as pastors who like the apostles, and the rest were not the ordinary officers with which particular churches were afterwards furnished, but to prepare the way for them, *προς καθαρισμον*. The appointment of church officers *εις εργον διακονιας* furnished no argument for the truth of the cause, to be compared with the extraordinary work of the Holy Spirit in the promulgation and planting of the gospel by the irresistible gifts of Christ.

The history of facts evinces, that the extraordinary state of the church and the work of the Spirit, for whom the apostles waited at Jerusalem, and by whom they were endued with power from on high, according to promise, Luke xxiv. 49, were intended to gather converts, and plant churches; during which dispensation of the Spirit, the apostles needed no other authority or voucher either for themselves or their assistants. (k)

(k) The opinion of the modern Greek church, that Paul was ordained by Ananias, is contrary to the instructions given unto, and professed by him. Saul's sight was to be restored and he was to be received by baptism. The idea of Selden that he was ordained as a scribe in the synagogue, and that he bore the same rank when a Christian, is possible so far as regarded the Jews, but not necessary. The separation of Saul with Barnabas, who had brought him from his proper work, when the Spirit, who seems to have guided all his apostolic movements, sent him back to his duty, was too late for an ordination, had any been proper. Paul, who best knew, rested his commis-

But it was important that the churches should be provided with officers publicly designated, and with distinguishing ordinances, for their future government and continuation, when the extraordinary gifts should cease. They were accordingly for this cause, every where in due time, furnished with officers from whom in succession, the church will continue till the end of the world. This fixed state of the churches is that which demands our next, chief, and final attention.

Every one discerns that baptism and the supper were in names, modes, administrations, and subjects, conformed to ancient rites. The gradual substitution of the Christian synagogue, Jam. ii. 2, for the Jewish, among those who still retained attachments for the old order of things as well as for meats and days, produced a similarity of worship and officers.

But modern synagogues greatly differ from those of the first century.⁽¹⁾ In the synagogues, priests and levites had precedence, but as the worship was moral, not ceremonial, they might serve without the dress necessary in the temple, and no Israelite was excluded from any of the offices of what tribe soever, or from reading in the synagogue, with-

sion as an apostle on the words of Christ; and the Spirit given by his hands was the distinguishing proof of his apostleship. Gal. i. 12, 2 Cor. xii. 12, Acts xix. 6, viii. 15.

(1) Vitringa (*"De Synagoga"*) has enumerated some striking differences in Lib. ii. ch. 4. He has also shown from the Jerusalem Talmud, the Gemara, and other Jewish writings, that in the ancient synagogues the רב and פרושים were of the same order, and were called זקנים *elders*, whilst the חזנים were שמשות, *deacons*. In exact correspondence we find the ordinary officers, originally fixed in the respective churches, to have been the πρεσβυτερος, and other επισκοπος, or πρεσβυτερος, all of the same order; and the διακονος, subordinate.

out bearing an office. Thus it was the custom, εἰωθος, both of Christ and Paul to officiate in the synagogue; Luke iv. 16, Acts xvii. 1—7; and no where, in the New Testament are presbyters called priests, or deacons levites; on the contrary, Christ alone is the priest, and all the officers of the Christian church are to him deacons, that is ministers or servants.

No denomination of Christians is now perfectly conformed in officers, government, and worship, to the churches which were planted by the apostles and evangelists, nor is it important that they should be.

That presbyters and deacons, the former to oversee and teach, the latter to aid them in the eucharist and the temporal concerns of the society are useful in every church, are matters of fact. That among the presbyters, *a first among equals*, primus inter pares, an angel, president, or bishop existed, of the same ordination and order, whose power advanced afterwards from a single church to cities, provinces, kingdoms, and the Christian world, has been shown in detail.

Caution must be exercised, not to confound names of officers with the appellative senses of words. Peter and John denominate themselves πρεσβυτεροι, *elders*, in allusion to their age; for apostles are distinguished from elders, Acts xv. 6. Private men were αποστολοι, *messengers*, of a particular church, 2 Cor. iii. 23, not apostles of Christ, Gal. i. 12, ii. 8. The apostles were διακονοι, 1 Cor. iii. 5, *servants* of Christ, not the deacons of particular societies. The first fixed officers of the churches, who were generally seniors in age or grace, were designated by the name *elders* πρεσβυτεροι that is, זקנים (m) but were not always old men. By virtue of their commission they were overseers, επισκοποι, *bishops* in

(m) Acts xiv. 23, xx. 17, Titus i. 5, James v. 14, 1 Tim. iv. 4, 1 Peter v. 1.

particular churches. (n) They were appointed to feed and rule the flock, but are named in no instance, as ordained officers, ποιμνεῖς, *pastors*. (o) The presbyter, who presided in the worship, and government of each church, was the πρεσβυτης, president, or ruling presbyter. (p) But the president was at the same time one of the elders, or bishops of the same church, by virtue of the same ordination, and had no other, till he became the bishop of the *Cyprianic* age.

If there were two kinds of elders, there were also two kinds of bishops; because elders and bishops were the same officers. (q) When the duties were various, and the elders numerous, prudence must have assigned to presbyters respectively different employments. A number of them in the same church, was in the early days important, not only because of persecution, but for the arduous work of instructing the gentiles, both in public and private. Had one presbyter only been fixed in each, their continuance by succession would have been obviously too precarious.

The duties of elders and deacons were not the same. Had there existed mute elders in the apostolic churches, deacons would have been

unnecessary. Elders must "feed the church," Acts xx. 28, and should be "*apt to teach*;" but this was not expected of deacons. (r)

That there were but two orders of officers in the churches may be shown by the addresses and letters to them. Thus Paul and Timothy writing to the Philippians, address "all the saints in Christ Jesus, who are at Philippi, with the bishops and deacons." Phil. i. 1. If elders inferior to bishops, had existed in that favorite church, it is unaccountable, that they should have been omitted and the deacons named. The first letter to Timothy was framed evidently with such views. That evangelist received no directions about the ordination of ruling elders, his business was to select suitable persons, and to ordain them as bishops; and others, of different qualifications as deacons. The same two orders, elders to preside and to preach the gospel, and deacons to help them in other duties were to be ordained by Titus, but not two sorts of elders.

Peter, (1 Epis. v. 1—5,) addressing the presbyters of the dispersion makes no distinction between them, but supposes them clothed with the same office and powers; and equally charges all and every one of them; "Feed the flock," ποιμαναίτε—ποιμνιον. *act as pastors to the flock* "of God, which is among you, taking the oversight," επισκοπούντες, *exercising the office of bishops*, "not by constraint, but willingly." Without exception, the elders, πρεσβυτεροι, were all bound to feed and govern the flock, "ποιμαναίτε—ποιμνιον," as *bishops*, "επισκοπούντες."

(r) *Justin Martyr Apol. 1 p. 127.* Διακονοι διδασκιν εκαστη των παρωντων μεταλαβειν απο του ευχαριστηθεντος αρτου, &c. This was within forty years of the apostle John. So in the *apostolical constitutions*, which are later (c. 13, p. 405,) it is said, 'Ο δε διακονος καταχλειωτο ποληριον, και επιδιδους λεγειτω, αιμα χριστου, ποληριον ζωης.

(n) Acts xx. 28, Titus i. 5—7, James v. 14, Phil. i. 1, 1 Tim. iii. 2, 1 Pet. v. 2.

(o) Acts xx. 28, επισκοπους, ποιμανειν, 1 Pet. v. 2, ποιμαναίτε—επισκοπούντες for כְּרִנְסִי of the synagogue is from כִּרְנָה *pascere* or *gubernare*, and is equivalent to επισκοποι. The Hebrew idiom is by both apostles here carried into the Greek.

(p) 1 Tim. v. 17, the πρεσβυτης of the πρεσβυτεριον answered unto the כָּרַן of the כְּרִנְסִי. He was probably the angel in each of the apocalyptic churches.

(q) That elder and bishop, πρεσβυτερος and επισκοπος designated the same officer, may be seen by comparing Acts xx. 17, with ver. 28; also Titus i. 5, with ver. 7; also 1 Pet. v. 1, with ver. 2, in the Greek; the translation conceals it.

Presbyters must have differed in their gifts, graces, and talents; some were best qualified for governing, others for exhorting and comforting, others for teaching the church; that each should exercise his particular powers was the dictate of prudence.

But this diversity by no means affected the identity of the order, the mode of ordination, the nature of the office, or the obligation of its duties.

No where do we find, in the history of the Acts of the Apostles, any but the one order of presbyters. Paul and Barnabas ordained elders in every church, *πρεσβυτερους καλα εκκλησιαν*, Acts xiv. 23, without any distinction of kinds. There appears to have been but one class of them at Ephesus. Paul *sent for the elders of the church μετεκαλεσατο τους πρεσβυτερους της εκκλησιας*. Acts xx. 17. They came to Miletus; if any of them had been *ruling elders*, in the modern sense of those times, it is not discernible with what propriety he could have charged them, without discrimination, to take heed to the flock, in which the Holy Spirit had made them *bishops*, *επισκοπους*, and *ποιμανειν*, to act as *shepherds to the church*.

The question so far as regards *ruling elders*, freed from embarrassment, rests upon a single passage of scripture. "Let the elders, who rule well be counted worthy of double honor, especially they who labor in word and doctrine." (s) These words express a diversity in the exercises of the presbyterial office, but not in the office itself. If it can be shown that there existed two kinds of officers, called by the common name, presbyters, this scripture may be then understood to relate to them. But the text alone will never establish such distinction, because it can be literally understood of various duties of the same order. Presbyters advanced in

life, grave in deportment, and of distinguished prudence, were fitted to preside; others, if of more ready utterance, and of competent knowledge, were best qualified to teach. The passage shews that some *presided*, that others *labored* in word, and that the honor, or rather *reward* was to be proportioned to their efforts, not according to grades, and orders never mentioned in the scriptures. Presbyter, as an officer of a church, means in every other passage in the New Testament, a bishop, in the ancient sense of the term, and there is no reason to infer from this text, a new sort, never heard of till the reformation. If there be any priority, it is a precedence over the presbyters themselves; for the *προεστως* was he, who *presided* amongst the Ephori, among whom was parity; or who governed a kingdom; and accordingly Chrysostom thought him both *ποιμην*, and *διδασκαλος*, a *pastor* and *teacher*. So far is the word *ruling*, *προεστως*, from signifying a subordinate class of presbyters, that Justin Martyr, within half a century of John (t) makes use of that identical word repeatedly, to mark out that presbyter, who gave thanks and dispensed the elements at the sacramental supper to the deacons, to be carried to the communicants. The presbyters, who presided, *προεστως*, on the most solemn occasions, blessing the elements, deserved double reward; but *especially those*, *μαλιστα οι*, who performed the chief labour in preaching. "All the saints salute you *μαλιστα δε οι*, but *chiefly they* that are of Cæsar's household." Phil. iv. 22. Who would imagine that the saints of Cæsar's household, were of a different kind from others? Their labours might be different, but they were equally saints; *μαλιστα* only *expresses* that their salutations

(s) 1 Tim. v. 17. Οι καλως προεστως πρεσβυτεροι διπλης τιμης αξιους θισαν· μαλιστα οι κοπιωντες εν λογω και διδασκαλια.

(t) *Apol. I. p. 127*, Ευχαριστησαντος δε του προεστως, &c. *p. 131*, Ο προεστως δια λογου την νουθεσιαν—αρως προσφερεται και οινος και υδωρ.

were either *more* earnest, or presented to *peculiar* notice.

If a single proof of the existence of a distinct order of ruling elders can be shown from the scriptures, it is sufficient. But they show, that two orders only were constituted by the apostles, presbyters or bishops, and deacons.

The form of government at present used in the Presbyterian church has retained the alternative; the churches have their election of two, or of three orders, and thus give to neither side just ground of offence. In it we cheerfully acquiesce. These outlines of the reasons upon which three orders have been refused, in, we believe, a majority of our churches, have been reluctantly given; but the confident style of several recent publications, of opposite sentiments, has rendered the defence of our own opinion, and that of our fathers a duty. The question is extremely simple. Did such a distinct intermediate order exist in the apostolic churches? Until it be shown, either by fact or scripture, we may safely adopt the negative, both as to the lay presbyter, and the diocesan bishop. But we have found nothing for either, except hearsays, opinions, and some forged writings.

The presbytery in each society, with a president at its head, passed into the pastoral form, or parochial episcopacy by degrees scarcely perceptible. The ulterior transition into diocesan episcopacy, followed, as the necessary result of the restriction of each city to one set of church officers; and so long as promotion was exposure to persecution, power accumulated without jealousy.

Afterwards when Constantine substituted the Christian for the pagan hierarchy, of which he was, by virtue of his office, the pontifex maximus, the church did not so much acquiesce in the change, as exult at the establishment of Christianity. The western portion advanced by slow, but certain, steps unto papal domin-

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ation. It was not till the reformation, that the ground work was laid of those various forms of church government, which at present appear among protestants. They were deemed then to be, as they really are, of minor importance; and in fact received their characteristic features, less from the diversity of the hypotheses of the reformers in different countries, than from the political circumstances of the respective nations. They awaken research, without dividing the faithful; and what right views can obscure, perfection will eventually obliterate.* J. P. W.

* This paper concludes the series of which it is a part. The writer appends the following

Corrections and Alterations.

New Series, Vol. I.

P. 61, line penult., read *memoriae*.

506, line 10, read *was not ordained*.

ibid, Note *; dele *for Paul, &c.*

507, line 40, for *ordain* read *appoint*.

509, line 2, read *ecclesiastici*.

512, Note *, read *decretum*.

Vol. II.

60, line penult. read *temporum*.

61, line ult. read *erit*.

113, note (c) read *προφητας*.

114, column 1, dele the Note.

JOHN KNOX, THE SCOTCH REFORMER.

THE reformation from popery marks an epoch the most important in modern history. The effects of the change which it produced, in religion, in politics, and in literature, are felt to the present day, and will continue to be felt to the latest ages. The history of those men, who accomplished a revolution so beneficial to mankind, affords a most interesting subject of investigation. And the lives of those great reformers become more interesting as they in a greater or less degree stamped their own characters upon their respective followers. In the Calvinist we discover that close metaphysical reasoning, for which their great leader was so eminently distinguished.

The stately trappings and pompous ceremonies of the church of England, show that it received its character from the English court; while the rough, independent, inflexible Presbyterian exhibits marks of the Scotch Reformer.

The papal corruptions before the reformation, had grown to a greater height, perhaps, in Scotland than in any other nation within the pale of the Western church. Superstition and religious imposture gained an easy admittance among an uncultivated and rude people. The kingdom swarmed with ignorant, luxurious monks, who like locusts devoured the fruits of the field, and filled the air with pestilential infection. The lives of the clergy were become a scandal to religion and an outrage on decency. The whole system of superstition and imposture was defended by persecution, and the suppression of free inquiry. Every avenue by which truth might enter was carefully guarded. Learning was branded as the parent of heresy. More than Egyptian darkness hung over Scotland. It was as if the luminaries of heaven were extinguished, and the earth had been shrouded in eternal night.

It was under such circumstances that the intrepid Knox arose. With a spirit that shrunk from no fatigue, and a courage that feared no danger; he proclaimed those great principles, which caused superstition to tremble, and dispelled, as the blackness of night, the moral darkness, which had been gathering and thickening for centuries.

John Knox born 1505, was educated at the university of St. Andrews. On leaving the university he was appointed lecturer on philosophy and theology, and soon after ordained priest. In his early years he had not that finished education which many of his contemporaries obtain in the foreign universities, but his talents and application enabled him in a great measure, to overcome

these disadvantages. Inquisitive, ardent, vigorous and bold in his conceptions, he entered into all the subtleties of the scholastic science, but disgusted with its barren results, he sought out a new course of study, which gradually led to a complete revolution in his sentiments. The spirit of inquiry which began to be excited in Scotland led him to the study of the Fathers, by which he became convinced that the system of popery was erroneous and anti-scriptural. The change in his sentiments soon appeared in his lectures.

His defection from popery drew upon him the indignation and vengeance of the clergy. To escape their resentment he fled to the south of Scotland, and became a private tutor to the sons of two noblemen; but pursued by his enemies he took refuge in the castle of St. Andrews, then in the possession of the protestants. Being chosen chaplain to the garrison, after some hesitation he was induced to accept. In his first sermon he gave proof of his undaunted courage. He boldly pronounced the pope to be anti-Christ, and the whole system erroneous. He declared that the monks had no better authority than a pagan poet for the doctrine of purgatory, the principal torment of which, according to Virgil, was *a bad wife*. This sermon delivered with a bold and fervid eloquence, singularly adapted to arrest the attention, and govern the minds of an unpolished and fierce people, produced the deepest sensation. The report of it soon spread through the nation. The clergy, alarmed at this bold attack, and anxious to rid themselves of such an adversary, passed sentence against him as a heretic, degraded him from the priesthood, and offered large rewards to any who would kill him. But Knox was not to be intimidated. The flames of persecution only strengthened his desire to proclaim the truth, and deliver his countrymen from the delusions of popery.

In 1547 the garrison of St. Andrews was taken by the French, and Knox carried to France, where he suffered all the indignities and cruelty shown to heretics. On regaining his liberty he repaired to England, became chaplain to Edward VI, was presented with a benefice, and a bishopric, both of which he rejected. At the accession of Mary he retired to the continent, visited several places, and formed an acquaintance with John Calvin. In 1555 he returned to Scotland, but was soon compelled to flee, and remained in exile five years. During this time besides preaching to the English protestant refugees, he acquired a knowledge of the Hebrew, kept up a correspondence with the protestants in Scotland, wrote a defence against the attack of the Romish clergy upon him, and published what he called his "first blast of the trumpet against the monstrous regimen of women." In 1560, having received an invitation, he returned to his native country, and was settled at Edinburgh.

His whole soul was now bent on the reformation. To advance it, he was ready to sacrifice his ease, his interest, his reputation, his life. All the proceedings of the nation he watched with the strictest scrutiny. Upon the appearance of any danger, his voice was heard giving the alarm, not in faint and timid strains, but in thunders which echoed through the nation, and roused up the sleeping spirits of the protestant nobles.

The station which Knox now held, was the most arduous as well as the most hazardous in the nation. Seldom did he find a moment's leisure. He gave life and motion to all the proceedings of the protestants. Preaching, forming the General Assembly, and attending all its meetings, the settling of numerous difficulties, giving his council on important national measures, writing circular letters, corresponding with the English government, drawing up the church discipline, all devolved upon

him. Besides this, he was engaged in a continual contest with the court and the papal influence. His life was often exposed to the most imminent danger. He had uncovered the monster of popery, and exposed to view its abominations, which drew upon him the indignation and vengeance of the rich and the powerful.

But Knox was qualified for this high station. He possessed that bold and soul-stirring eloquence, which rouses the passions and agitates the hearts of men. The English Ambassador declares that he was able in an hour to put more life into his audience than six hundred trumpets continually blustering in their ears. With a long beard, a fierce countenance, and brow so stern as to almost make danger itself shrink back, he could strike terror into the hearts of his stoutest enemies. When the queen arrived and set up mass in her chapel, he declared from the pulpit that one mass was more frightful in his view than ten thousand enemies; and when honored with a conference with his royal mistress, the boldness and freedom with which he replied to all her interrogations showed that the hope of awing him into submission, was as vain as the expectation of confounding him by her arguments.

During his last sickness he exhibited an entire submission to the will of God, and an unshaken confidence in the promises. Much of his time was spent in meditation and prayer. "Come Lord Jesus, into thy hands I commit my spirit, be merciful unto thy church which thou hast redeemed," are expressions which he frequently uttered. To the numerous friends who crowded around his bed, he would say, "Live in Christ, live in Christ, and then flesh need not fear death." Though his pains were severe, and his difficulty of breathing great, he never uttered a single murmur of complaint. He was willing to lie there he said for years if

God so pleased, and if he continued to shine upon him through Jesus Christ. At length, after being silent for some time he said, *Now it is come*, and soon expired without a single struggle.

Such was the character of this great reformer. In his life he was respected by the virtuous, in his death he was lamented by all true lovers of freedom and religion. An attempt, says one to describe his virtues, would be like lighting a candle to let men see the sun. The effect of his life and of his preaching was a complete revolution in the civil and religious condition of Scotland. It dispelled the darkness in which Scotland had been shrouded for centuries, and let in the light of day. It gave rise to a bold and independent race of men, who continue to extend the borders of the church, and enlarge the boundaries of civil and religious freedom.

He died in the 67th year of his age, not so much oppressed with years, as worn out by his extraordinary labors of body and anxiety of mind. Few men ever were exposed to more dangers, and underwent such hardships.

His funeral was attended by the regent, the nobility, and a large concourse of people. When his body was laid in the grave the regent pronounced his eulogium in the well known words, *There lies he who never feared the face of man.* M. P. Andover, [read at the Anniversary,] 1826.

THE IMPORTANCE OF MULTIPLYING
THE LABORS OF WELL QUALIFIED
AND FAITHFUL EVANGELISTS.

It is somewhat remarkable, that, while so many truly pious and heavenly-minded young men, deeply imbued with the spirit of Christ and of apostolic enterprise, have set themselves prayerfully and conscientiously to inquire, whether it might be their

duty to undertake missions into the pagan world, so few have inquired, whether they should not devote themselves to the work of Evangelists at home. It is not indeed to be regretted, that so many have gone into the former field. Would God there were ever so many more. Nor would I willingly be instrumental in turning a single individual from such a noble and important enterprise. But may there not be many spirits of high and equal devotion to the cause of Christ, who would not in any case go abroad, and who are especially calculated to work with advantage at home, in that field, which as yet remains almost entirely unoccupied? If this field is open, in the providence of God, as I conceive it is, I will not doubt, that the same providence is at this moment training up men, who, when the object is fairly brought before them, will feel the urgency and imperiousness of the call, and be as prompt to embrace and pursue it, as he, who "conferred not with flesh and blood, but went immediately into Arabia."

While I would not divert a single man from the enterprise of foreign missions, I will take the liberty to say, that the work which I have in view to define in this paper, demands an equal spirit of self-denial and sacrifice. Every qualification of heart, that is most important for the work of a Christian missionary in pagan lands, is equally important for the labors of an evangelist in Christian lands. Other qualifications may and should differ. And here, perhaps, is the line of demarcation, drawn by the providence of God, to determine which should go one way, and which the other.

But what is an Evangelist?—Is not our country full of them already?—There is scarcely a religious newspaper, that does not announce the ordination of one or more Evangelists. What does this mean?—It means nothing at all, that it should mean. It is not indeed an anomalous

use, because so common, but it is a perversion of language. If I should say what I think it means, I fear I should offend; and therefore I decline.

What is a foreign missionary?—In the first place, he *should* be a man of apostolic spirit. And when he has determined on such an enterprise, where shall he go, and by whom shall he be guided?—The fashion is, and for ought I know a good one, (though Edward Irving might dissent,) circumstances seem to make it necessary, that foreign missions should exist in an *organized form*, having an earthly connection between those who send and those who are sent. The missionary among pagans must needs be sustained by the pecuniary contributions of his brethren at home. And that this support may be *cheerful*, human nature requires, that those who make the contributions, should also have a voice in determining the place where, and in settling the general instructions how, their missionaries are to act. And that the support may be *sure*, there must also be the responsibility of some organized association. Except for the necessity of such maintenance, it is not so evident, that human organization were important. Self devoted men might then, perhaps, go forth at their own will, resting alone upon the missionary charter, defined in the tenth of Matthew. But in the present circumstances of the church and of the world, such an enterprise would seem to be imprudent and rash.

And should there not also be a similar organization to commission, support, and define the labors of evangelists. That evangelists should be *commissioned* by some human authority under Christ, there can be no dispute. And this commission may be found in the common rites of ordination to the ministerial office and prerogatives. But to have an *especial* organization, with a view to extend support, and define labors, would confound the office at once with a

thing, which already exists, in the form of domestic missions. It were impossible, then, that an evangelist should be a distinct character.

I have said, that every qualification of *heart*, that is most important for a missionary among the heathen, is equally important to an evangelist. And with this character, what does the foreign missionary desire, but to be sure of his support? No such missionary is permitted for a moment to expect the acquisition of a wordly estate, nor to leave any thing to the inheritance of his children, but his character, and the covenant blessings of heaven. I say, then, that those provisions, which are made for the foreign missionary and for the objects of his mission, by missionary societies and missionary boards, are furnished at hand to the evangelist, on every foot of ground, over which he has occasion to travel. It is supposed that the evangelist is worthy of public confidence,—that he has that confidence, at least of the Christian community. Does he want bread?—It is morally impossible, that he should necessarily go hungry. Does he want “a pillow, on which to lay his head?” he may have the softest in the land. Does he want a coat, and a shoe? the community among whom he labors, will not permit him to go indecently clad. Does he want any reasonable comfort, which the town, or the village, where he sojourns, can afford? It is not unlikely, that it will be offered him from twenty different quarters at the same time. He will be every day solicited and urged to accept of hospitality.

And farther: A generous community, who know and appreciate his character, who have confidence in the purity and disinterested devotion of his heart to the good of souls, would anticipate his wants in the most delicate and agreeable ways, so that he would never find it necessary to go on foot for want of money in his purse, when he has occasion to make excursions to different parts of

the country for health, or for benevolent purposes. And this generosity will not come from Christians only. Careless, unthinking men of the world are often possessed of some of the excellent natural qualities of the heart. Let them be convinced, that an evangelist is "laboring not for the meat that perisheth," but for the salvation of souls,—(and I aver that such conviction is practicable, and I think even necessary, when the proper character of an evangelist is sustained,) let them, I say, be convinced of such character, and its very *rarity*, in connexion with its natural influence, will make them generous. It is ordinarily, perhaps, only when selfishness comes into collision with supposed selfishness, that men's hearts are barred to generous acts. The very presentation of disinterested character, when it is seen and felt to be such, unlocks the bosom even of depraved man, and lets forth a current of generous affections. And an unsanctified heart, by such indulgence, may taste something of the luxury of goodness.

I did not intend to prove that the lot of an evangelist is exceedingly covetable, so that a crowd should be rushing into it, (though, if the rewards of heaven were taken into consideration, it might well be so regarded,) but I had only wished for the present to show, that the necessities and reasonable comforts, which flesh and blood, in its earthly condition, demand, are already furnished to an evangelist, in the houses and hearts of a Christian community, without a special organization for such purpose;—and also, that the temporal condition of an evangelist, thrown upon the generosity of the community, is, to say the least, as good as the destiny of a Christian missionary in pagan lands. And if a candidate for the ministry, or a minister already ordained, enquiring, "Lord, what wilt thou have me to do?" is reluctant to throw

himself upon the providence of God, in such circumstances, and for such an object, I think it fair to conclude, it is not desirable he should. He is not the man for such a work.

It is true, indeed, that the lot of an evangelist seems to be a condition of immediate and constant dependence. And there are few spirits that can brook a maintenance which has so much the appearance of dependence on charity. As to the latter objection, or both together, which are pretty much one, it exists principally in imagination. A very great portion, to say the least, of settled pastors, with stipulated salaries, are notwithstanding immediately and constantly dependent for support on their popularity. And what minister of noble feeling, and wishing to be most useful, could desire to impose himself upon a people, by force of an antecedent civil contract, when his popularity, or general acceptance, would not support him? What, then, except in *form*, is the difference, so far as this matter is concerned, between the condition of an evangelist, and that of a settled pastor? And as to the appearance of dependence on charity, this too is merely a difference of form. What is the same thing in principle—the voluntary contributions of the people are very extensively the only support of the Christian ministry. And I would surely rather have that, than any other. Then are we sure, that we rest upon the virtue of the people. The evangelist is conscious of his *work*, and he has a right to stand upon the ground, and to feel, that "the laborer is worthy of his hire." Himself is the one that confers charity, if he is faithful, and not the one that receives it.

But how shall an evangelist support his family, if he has one, or desires to have one? Dr. Miller in his "Letters on clerical habits and manners," has answered this question by bringing in something like the Ro-

man Catholic institute, that the clergy, that is, evangelists, shall not marry. Or perhaps it would be more fair to state it thus : a married man shall not be an evangelist. I think, on the whole, that Dr. Miller's reasonings on this subject, are worthy of high consideration, as are all his Letters ; though it will probably be much easier to correct a young man in things to him indifferent, than to prevent his marrying.

But to be more serious. I do not think we can propose any law upon this subject. I suppose there are possible cases, in which an evangelist may marry and continue his work without prejudice ; and also cases in which a man, already married, may become an evangelist, without disadvantage on account of this relation. Yet doubtless in ordinary cases, when such a course of life is contemplated, it would be more advantageous to be alone. The advice of an apostle might well apply in such a case : " Art thou loosed from a wife ? seek not a wife. It is good to abide even as I. The unmarried careth for the things of the Lord."

Does he, who contemplates the life of an evangelist inquire, what will become of me in the day of adversity, when I am sick and cannot work ? Let him trust Jesus Christ for that. What better are the prospects of half the ministers of Christ in the land, in the world ? If those for whose benefit he has exhausted his powers, and plunged himself perhaps into premature disease hastening him to a premature grave, will neglect and cast him off in this day, when himself in turn needs the tender offices of humanity, or " a cup of cold water" to quench a burning fever ; if, I say, they will neglect him now, it will be noble and Christ-like to die a martyr. But they will not neglect him. When I am sick and when I die, I should think it blessed to be in the arms of that people who

know that I have exhausted my life for their sakes. Depraved as human nature is, I would trust it, under God, for such offices.

But does it become a servant of Christ to trouble himself about his funeral ? He might spend all his life in making his dying bed, and it is not unlikely that the hand of God's providence would stretch him out upon another, or perhaps lay him in the bottom of the ocean.

It has been my object in this paper, to define the office of an evangelist as a distinct character ; and not as a mere theoretical one, but, as I shall have occasion to show hereafter, as one of the most important and hopeful offices of the Christian church ; a character which has become almost obsolete, and the importance of which we know little by any experience how to appreciate.*

The discussion of the subject will naturally involve a consideration of the disadvantages of the pastoral office and relations in their existing forms, and of the inadequacy of the Domestic Missionary establishment to meet the exigencies of the home department of the church. From which considerations and others in close alliance, I think it can be made manifest, that there is a great vacuity in the field of Christian enterprise at home, which nothing can replenish,

* It is not insisted that the character here defined is the same precisely with that which, in primitive times, was distinguished by this name. Matthew, Mark, Luke, and John are commonly called evangelists merely as the biographers or historians of Christ. The assistant ministers of the apostles seem originally to have been called evangelists, as Philip and Timothy : Acts xxi. 8, 2 Tim. iv. 5. By what we know to have been the official duties of Philip and Timothy, may perhaps be collected what the apostle means by this office in Ephesians iv. 11. The opinion of the writer is, that the character presented in this passage, is substantially the primitive and simple character of a minister of Christ. The name *evangelist* is assumed rather in adaptation to present popular usage.

but a well qualified, devoted, and disciplined corps of evangelists

It will also belong to this discussion to mark out the proper field of evangelists, and to show how they should conduct, in relation to other offices of the church, so that all, whether pastors, or missionaries, or evangelists, might act in concert, and together minister to the edification of the body of Christ. And I greatly mistake, if it will not appear, that the office of evangelist is destined to be, if not the most, yet not the least important and efficient agency, in reforming the church, and renovating the world. It seems to me to have a deeper foundation in human hearts, in human things, in the circumstances of the world, than any other instrumental power, which can be brought to bear on the radical principles of moral agency.

But more of this hereafter, Providence permitting.

ANTIPAS.

EXPLANATION OF PSALM CXXXIX. 16.

THIS verse in our English Bible contains a phrase unintelligible to me. "And in thy book all my members were written, which in continuance were fashioned when as yet there were none of them." Scott leaves it as obscure as it is now. A transposition of the Hebrew occasions this obscurity, and the verse should read thus : "And in thy book all my members were written, when as yet there was none of them, and then they were fashioned." God first formed a perfect idea of all our members, and then made them according to this idea. In the forty-fifth Psalm there is a similar transposition in Hebrew, "Thine arrows are sharp, the people fall under thee—in the heart of the king's enemies." The translators saw the meaning, and expressed it in proper English : so they might have done in the 139th Psalm.

GIMEL.

MISCELLANEOUS COMMUNICATIONS.

DYSPEPTIC HOURS : A BOOKISH MAN.

"Unmoved by tongues and sights, he walked the place,
Trough tape, toys, tinsel, gimp, perfume,
and lace."

I WAS surprised one morning to notice my old acquaintance, Brownleaf, among the crowd at the Congress spring with his hat trimmed with crape. I had conversed with him the evening before and he said nothing of any afflicting intelligence from home. He seemed too, to be greeting those about him with more than his ordinary affability. As soon as I could make my way to him, I inquired what friend he had lost. "Have you been to the post office," said he, with a look of concern ; "and have I a letter sealed with black ? Alas, she is dead then !—my poor cousin Eliza. The last

mail brought me intelligence of her being unwell, but I did not dream of her being so near her end."

I suspected what the matter was. Brownleaf had come abroad in one of his all-unconscious reveries, and had mistaken another's hat for his own. So the event proved ; for just then the porter, who had noticed the mistake, came to correct it, and the premature mourning of my friend was succeeded by a mixture of mirth and mortification, when, on uncovering his head he found himself possessed of an elderly looking low-crowned hat adorned with an extravagant length of crape trailing behind.

Mr. Brownleaf fell into this habit of mental abstraction from an undue devotedness to books. Having no family about him, the cares and fond endearments of which are so fitted to keep in exercise the social feelings.

he has gradually withdrawn himself from the world, and for the last eight or ten years, has spent the greater part of his time in his library. Lately he does appear oftener in the social circle; for he has naturally an affable temper, and is withal conscious of his obligations to society. But in the midst of the liveliest company his thoughts are often wandering to their accustomed solitude, so that usually he has but half a mind for the present entertainment. He is so wedded to abstract reflection, and is so little accustomed to be occupied or amused with the objects of the senses, that nothing but metaphysical truths and problems has power to fix his thoughts. He sits in the still light that illumines the dust of his library, amidst the tomes that sleep in solemn repose around him, till he is more a companion of the dead than of the living.

Pascal immured himself in the study of the abstract sciences, but became disgusted with them because he found so few persons with whom he could converse about them. My friend Brownleaf is disgusted, not with his intellectual occupations, that are unsuited to the world, but with the world itself that will not be interested in his occupations. The world usually reciprocates the pity that is bestowed upon it; and if Brownleaf lowers upon the world's frivolities, the world stares at his abstrusities.

From this account of the habits of the man, it will not be wondered at that the topics of conversation he meets with when he comes abroad, have too little of intellect in them to detach him from his favorite subjects. Hence I never see him attempt to engage in general conversation but I am on the watch for some mental aberration, or some audible musing that shall astonish the company. As he and I were walking in the piazza of the Congress Hall after tea, and were speaking of the levity which too generally prevails in fashionable

life, we met with an acquaintance who introduced us to a party from New-York. We took a seat by a window, and being strangers to one another, the conversation commenced, of course, on common-place topics. Brownleaf attended to a remark or two by the lady next to him, respecting the season, the company, and the waters, and then, unconsciously put himself into his usual posture of meditation, while his fair colloquist turned to address another. I, in the mean time, was listening to the opinions of one of the ladies respecting the comparative merits of some paintings which were then exhibiting, when to my amazement Brownleaf resumed our conversation just where it had been broken off by our introduction to the company. "I agree with you," said he, "that their habits of intercourse are far from being worthy of them as claiming to be of the higher order of society, and indeed as rational beings. What employment of mind is there in all their idle entertainments, such as the chess-board or the card-table; and what are most of their amusements but a plain confession of their inability to entertain each other in any more rational manner. The state of the weather is soon settled—the qualities of a horse, or a hound, or a fashion, are soon discussed—the incidents of an evening are soon talked over;—and then there comes a chasm in the conversation, and the hands are kindly employed to relieve the head. Speech," he continued, in spite of my looks and shakes of the head, "is a gift bestowed on man as possessing an intelligent mind. It is valuable only as reason's handmaid. The employment of this without the other is using the gift as parrots do,—and such is talk without intelligence—articulate sounds on parrot tongues. Those ladies, for instance, to whom we were just now introduced"—I gave him such a look, as startled him into his senses, and suddenly lowering his voice—

"what," said he, "am I overheard?" and casting his eyes about him, with deep confusion made atonement for his error.

He was quite as unfortunate on another occasion. The company at the Pavilion was to be entertained, in the evening, by the performance of a celebrated opera singer, and a friend invited Brownleaf to be present. On entering the room, which was full, he noticed Mrs. Proud and her daughters and took a seat by them. The singing had not commenced; so, merely bowing to the ladies as he sat down, he cast his eyes around to survey the assembly. It happened that Mrs. Proud was quite near-sighted. Brownleaf had an impression that *one* of her senses was defective, but did not reflect which; so directly putting his mouth to her ear, he spoke to her very loud, as though she had been deaf. The eyes of the company, as might be expected, were immediately turned that way. And the nature of the address itself, besides making the lady disagreeably conspicuous, as wanting one of her senses, was calculated to heighten her embarrassment. A fashion prevails at present, towards which Brownleaf entertains a particular antipathy, and which indeed does want the quality of strict modesty. Upon this fashion Brownleaf was remarking rather severely to Mrs. Proud. "Formerly, Mrs. Proud," said he, at the top of his voice, "ladies were accustomed to collect the folds of their dresses behind: they bring them now to the front—an unseemly and preposterous fashion in that respect, but even more reprehensible in another. I mean the nudity into which it thrusts up the shoulders. One would think our belles were dressed for the shower-bath, instead of a public assembly."—It had escaped the notice of the speaker that the daughters of the lady herself were dressed in the very extreme of the fashion which he was reprobating; nor was he at all

aware that, in the silence he had produced, a dozen other fashionable fair ones were reddening at his ungracious homily which was as pertinent to themselves as to the daughters of Mrs. Proud.

It would be a misuse of time to relate all the mistakes of the bookish man. He went off in one of his reveries at the last, his trunk departing in one direction and himself in another,—reciting to himself as he went, these lines of Parnell:

"So part the buzzing, gaudy crowd and he:

As careless he for them as they for him;
He wrapt in wisdom, and they whirled by
whim."

In connection with this history, I am led to reflect on some of the ways in which learning is made a useless possession. I do not speak of its perversion. The world is filled with the productions of ingenious folly and learned error. But I allude to those who, though they cannot be censured for an abuse of their knowledge, are nevertheless chargeable with neglecting to employ it for the good of mankind. They hide it in the earth.

Of such is the man of the *book-worm* class. He is always acquiring but never imparting. He hoards up learning from a habit of hoarding; and for the sake of hoarding; without regard to the use he may make of the acquisition for the benefit of others. He is very learned—like one of his obsolete tomes; but what is the world the better. The love of knowledge—the noble instinct of an intelligent nature—in him degenerates into a selfish cupidity. Things merely curious, or recondite, are just as valued by him as the most solid and practical learning: they are just as useful, for he uses neither to any practical end.

In a word, there are misers in knowledge as there are misers in silver and gold. With the one, as with the other, *acquisition* is the ultimate desire;—the means are pre-

posterously made the end. Both experience the unsatisfied thirst of the slave of gain. The one injures his neighbors more while he lives; the other benefits them less by his death; for the hoarded gold is again restored to the world, but the treasured learning is buried with its possessor.

There are others of educated men, who fall under the charge of the sin of omission, but in a lower degree. They entertain a just estimate of knowledge as a means of usefulness, and feel a general desire to live not in vain. Yet, somehow or other, life glides away and they accomplish little, compared with what they might do.

Their inefficiency is owing to various causes.

In one it is *indolence*. It is easier to be passively reading a book than to be writing a treatise. It is easier to wish a good cause success than to see it accomplished. They have abundant preparation for usefulness, and there are objects enough, on which, but for their habitual inertness, they might employ their resources for the good of society. An able essay is wanted for a periodical work; a public libel in a quarterly is to be put to shame; a forcible appeal is to be made to the community; a popular evil is to be exposed, by an array of facts and arguments before the public mind: in a word, there are a thousand objects which are daily demanding talents such as theirs, but they shrink from the effort of meeting them. "They would do it well," it is often said, "*if you could get them at it.*"

Others are palsied by *literary pride*. They will do nothing crudely. Whatever they bring before the public must be executed in such a manner as shall be creditable to themselves, as well as merit the thanks of the cause to which the effort is devoted. The world will never be reformed by such men. Their nice and anxious minds are too correct for enthu-

siasm, and can never rise to the accomplishment of lofty purposes.

There is another species of intellectual pride which calls itself modesty. It sits down in the back ground, and waits to be sought out, and courted, and put forward into notice.

There is also the pride of originality. Some have such a passion for being ingenious, that they despise any common-place exercise of their gifts. They will affect to set the obscurest subject in nature in a sun light, and will confound the plainest. So if a subject be novel, or strange, or peculiar, no matter whether it be practical. They will impugn for example a theory of the Egyptian hieroglyphics, while they will suffer a heresy to grow rank about them. With them novelty is of more account than utility, and common sense is plagiarism.

Again there is a class of literary men who have never any leisure for the public service because they cannot practise what may be called *literary self-denial*. There is always some new book of travels, or some fresh periodical, or some other new work just issued from the press, which they think it incumbent on them to read. But of reading as of making many books, there is no end. There are many things of which we must be content to be ignorant, if we would make the most of life.

Among our younger men of letters, there are those who have never completed their *foundation*. They are acquiring a stock of materials and a maturity of mind which they are to bring into operation by-and-by. But the ardor of youth is passing away, and they arrive at middle age without enthusiasm, or the habit of action, to call their unpractised talents forth. This is not an imaginary class of men. I see them on every hand—those who remain inactive as to objects of public benevolence, simply because they neglected to form a habit of action

in early life. They "would not go into the water till they had learned to swim," and they never learned.

Almost all who have done much in the world, either as philanthropists or as professional men, have begun to put forth their efforts at an early period of their lives. They have united action with study, and have supplied their deficiencies in knowledge as enterprise itself created a necessity for information. Look into the histories of our great men.

Finally, it is a misuse of learning, and of the influence which is connected with it, to devote it *solely* to the purposes of a secular profession. By what precept of the gospel is it, that all the great plans of general benevolence should be devolved on one profession alone, and the others be exempted? What is there in the nature of a Colonization Society, a Temperate Society, or an Education, or Home Missionary Society, which should make the executive labors and responsibilities of originating and sustaining it incumbent on clergymen only, and not upon the men of other professions, though they be equally qualified by their intelligence and influence, for the task of helping it forward? But now if a convention of medical men shall favor us with their published opinion that drinking is pernicious to health, if a lawyer shall eulogise Sabbath Schools, or a judge shall uphold the Sabbath, or a Statesman shall patronise the Bible Society, we think philanthropy is bound to thank them, and we are fain to remember the prophecy which speaks of nursing fathers in Zion. Is this a libel? How much does the profession of law, for example, compared with its numbers, and influence, contribute to the furtherance of the great religious and philanthropic enterprises of the age? What is the weight of influence which it brings, as a profession, to the cause of missions abroad and of religion and morals at home? And with how much

zeal and faithfulness, let me ask by the way, are the pious members of the bench and the bar laboring among their brethren, with a view to bring the profession generally, with all its imposing array of talents and respectability, to a decided alliance with the cause of religion and virtue? The same questions may be repeated in reference to the medical profession.

No wonder that the clerical, of all the professions, should suffer the inroads of dyspepsia. The profession is loaded with labors. Every individual in it, who is faithful, has as much as he is able to bear,—while other professions, with individual exceptions, are favored with comparative leisure. Our lawyers sit in their offices in the vacations of courts, our physicians saunter through seasons of health, and our magistrates and statesmen and gentlemen of learned leisure, are glad of a newspaper to beguile away time.

The clerical profession, in its own appropriate duties, is such as made an apostle exclaim, Who is sufficient for these things?—but with the various demands of public benevolence pressing upon it, besides its exhaustions of sympathy and strength, in revivals and multiplied exhortings and teachings, it is bent to the ground with its burthens. I would not diminish those burthens. The cause of the Redeemer and the world requires them. The interests of millions demand them. And that cause and those interests demand *all* the moral force that can be brought to their aid. O ye lawyers and physicians, ye legislators, and magistrates, and men of all learned occupations, the great battle of the Lord is to be won, and ye lie at ease in your encampments! why bring ye not up your ranks to His help against the mighty?

The world lieth in wickedness around you, while ye sit content within the sphere of a secular profession.

THEOLOGICAL COLLECTIONS.

THE SINNER'S INABILITY.

THERE have been many attempts to clear up the question of the sinner's inability. The distinction of natural and moral inability seemed to promise the desired relief from this difficulty. But I observe that many who use this distinction seem hardly to disencumber themselves of the impression that "inability is inability, call it what you will." Some have introduced the idea that the sinner should *endeavor* to do his duty, as to pray, and the like. This will do as far as it goes, but if he is allowed to rest in his endeavors, and to be his own judge when he has endeavored faithfully enough, there is reason to fear many will pacify themselves by saying they have tried as hard as they can. On this point it ought to be kept in view that a sinner's endeavors to do what God requires are never faithful until they are successful. I will not undertake to make all the distinctions plain in the following extract, especially that between holy endeavors and holy actions. The ex-

tract itself may be worth reading, to show the course of men's reasonings and the progress of opinions. It is from a letter of President Finley to Dr. Bellamy, dated Nassau Hall, November 10, 1763.

"If God and Christ do not exhort to unholy, unconverted endeavors, what right have ministers to do it? *Answer.* None at all. But it is one thing to exhort to unholy endeavors, and another to exhort unholy persons to endeavor holy actions. To exhort to unholy endeavors as such, is absurd; but to exhort sinners to seek, knock, strive, &c. as God has commanded, is to exhort them to holy, not unholy, endeavors. 'Tis one thing to say, the prayers of the unconverted are sin; and another to say, it is a sin for such to pray. Their ploughing is sin; but it cannot be their sin to plough. An endeavor to pray, is an endeavor to do an holy action; and that endeavor must be as much a duty, as to plough, which is a civil action. God, who does not require unholy actions, yet requires unholy persons to endeavor good actions: therefore such an endeavor is materially holy, and agreeable to the divine perfections to require."

REVIEWS.

The Advancement of Society, in Knowledge and Religion. By JAMES DOUGLAS, Esq. Edinburgh: 1825. pp. 383.

THIS volume, composed of less perishable materials than most which pass under our review, has for that very reason lain almost undivulged among our treasures. Except for one or two fine extracts which have taken cis-atlantic wings, the mass of delightful thoughts and prophecies it embodies had been quite unknown, save to the few who read the first copies of European books. The reason for our protracted silence,

and the fact that three years have not produced an American reprint may be identical. The author pronounces oracles, in the only just sense of that word; since he imbibes the prophetic spirit at the fount of inspiration: whilst the community of readers, involved in the business-details of life, have scarcely leisure to ask for or to receive a response. Few like himself, can retire to Cavers, and in the stillness of silence and religion, invoke the supernal wisdom for so long an interval as these abstracted and powerful meditations demand; nor can all with whom the study of them would be congenial

close their door long. For Mr. Douglas' every-day, hard-working fellow laborer in the great cause of advancing society to a higher state, there are annual and monthly and weekly reports to be written, read, circulated;—subscriptions to be promoted, wants to be searched out—in a word, all that happy overflow of Christian effort in which the land abounds. For others, there is a toilsome sphere of intellectual, moral, or religious duty. For all who take any interest in the benevolent enterprise of raising human nature upward towards its millennial state, there remain so many employments, that the time they can bestow upon a work like the present must bear the same numerical proportion of hours to that otherwise expended, which the pages of the apocalypse do to the other writings of the New Testament. This gifted author therefore need not be surprised, if his book be not popular, taking Virgil's image of fame as an index of popularity. His thoughts are spoken to a chosen few;—but *to the few* who, elevated by the necessity of the case into the head quarters of benevolent and Christian exertion, are expected to give the watch-word which guides the movements of our living camp. Without a figure, here is a book to be studied by members of Executive Committees of Scientific, Benevolent, and Religious Associations, their Secretaries and Directors, Heads of Colleges, and all whose office it is, not only to excite, but to direct the momentum of the age.

The word "*onward*" to Christians has gone from the meeting in 1816, which formed the American Bible Society, outward in distant and repeated echoes until it is heard in every frontier missionary meeting from Alabama to Arkansas. But it becomes the men at the centre to inquire *whither*; and with well defined plans, and hopes limitless as the Redemption, to move the mass—the millions of one Christian sentiment,

as the columns of one army to the vanquishment of the universe. The Foreign Missionary enterprise presents one vast defined object, the Home Missionary another, the Education Society another; but it is believed that combination and extension may give increased power to them all, and introduce plans inferior in importance only to these, which may waken up the Christian population of four continents. And if any question us as Cineas, Pyrrhus, whither next, we can tell him; nor need a Christian, like Alexander, weep for another world to conquer; for in our endeavor to subjugate this to the obedience of the faith we gain the other.

Has no one of our readers noticed a gap to be lamented in minds comparatively enlightened between the common-place Christian duties of the hour, and the splendid visions of the millennial state? What is to be between? what the process of the transformation? whether instantaneous or gradual? whether miraculous or in the natural course of existing causes? whether the regeneration of man's heart is to be the only great miracle, or the lifting some unseen curse from off the earth is to introduce the seven fold blessedness?—these are questions not only unsettled, but seldom asked. Now, can the church reach her triumph until its nature is better understood? Can the duties of our militancy be performed without an intelligent inspection of its object?

It would concern our readers little to know our opinion in these matters; but we would have the queries cast into the common field of thought; and often agitated. We thank Mr. Douglas for many schemes worthy to be reflected upon by all who believe that divine agency combines itself with human, increases and not annihilates responsibility, and that the millenium will never come, unless Christians harness themselves for the war.

Human nature is to be indebted to Christianity for its advance ; and the church of Christ may as well feel first as last, that it has the whole work to do ; and that every step of the gradation from the Hottentot condition of the Britons in the age of Cæsar up to what London or New-York may be in Anno Domini 2000—is to be made by itself. Some of these steps are more, and others less easy, in proportion as they appeal to the selfish principle ; but the native tendency of man is downward from the felicity of Eden to the cannibalism of New Zealand. The doctrine of human perfectibility, borrowed without acknowledgment by infidel philosophers from our Bible, carries wherever it is promulged this feature of its parentage : it is a complete failure in other than Christian hands ; the scheme never came to any thing, lodged elsewhere than in Christian bosoms. Christianity in the dark age raised Britain ; in its reform, purified it, and planted the United States of America ; and in its consummation will pour its cornucopia upon the whole earth. The puny and the grand experiments of perfectifying human nature without Christianity, put forth at New Harmony, and in the convention of infidel France, show the church of Christ to be the last hope of human nature, and for this world only, the moral Thermopylæ of the universe.

When we can consent to be amused with a subject embodying eternal results, it becomes an almost ludicrous exhibition to see what the world can do without the church to help itself in the supply of its first moral necessities. Does a city want an orphan asylum ? who commences, continues, concludes it ? Is a shelter for the deaf and dumb wanted ? by whom is it to be planned and executed ? Is the community to be relieved from a monstrous expense in prisons, and to have the best model of a penitentiary ? it is upon these Christians, the chief labor falls.

In objects which appeal to every body, and do not appeal directly to the church, we have seen even selfish expediency work so slow as made us verily believe that none but Christians could set on foot and absolutely provide for the best hospital extant—if a benevolent man of the world could previously suggest the plan, and yet, as last session in our Congress, if a statesman like the Hon. Edward Livingston invoke aid for the Greeks, he is likely to censure the generosity of our expense for foreign missions (may it be increased a thousand fold) as if four fifths of all the other benevolent *voluntary* expenses of the republic did not fall upon us. We shall not look for Foundling Hospitals on the banks of the Ganges : vice cannot make itself a refuge. The church in proportion to its innermost purity, cleanses cities, hamlets, houses :—cleansing that which is within, naturally purifies and exalts that which is without also. Nor shall we ever see the courts of gentiles the habitation of happiness, but through the introduction of the Saviour.

These remarks our readers will find co-incident with our object in this review ; which is to make them acquainted with a volume, the worth of which our Christian commonwealth half a century hence may better comprehend than ourselves.

As to its literary execution, our extracts will abundantly enable all to judge for themselves ; so many would not be made but for a high estimate of their value ; and as we have before hinted, its whole face bears the character of what the painters call repose, that feature which nature assumes in its most delightful moments. Dulness wants all expression—turbulence every distinct one ; reflectiveness alone is the parent of steady, animate wisdom. We shall proceed to the analysis.

Five parts divide its contents ; under the several titles of—The Past

—The Future—The advancement of Religion at Home—Advancement of Religion abroad—and, The Tendency of the Age.

In the first part, the author considers the three opinions respecting Society, which have separated the Schools of both the Ancients and the Moderns; namely, that it is Progressive, Stationary, or Retrograde; and after showing the vague light which such thinkers as Condorcet and Turgot cast upon the whole subject, he resorts to the books of Moses as the only sure footing in a region otherwise occupied by fabulous Chronology, fanciful Etymology and plain Fable. The evidence of revelation and the situation of the ancient world are brought to refute an error which our own artificial system renders plausible, that because the savage state is the lowest, it must have been the original condition of man.

From the sea of China to the German ocean, tribes too rude to have tamed the wild animals for their own use, were in possession of domestic cattle; and beyond the bounds of civilization, the pastoral state alike prevailed in Asia, Africa, and Europe. The only exceptions strengthen the general rule: Some hunters scattered over ranges of mountains; some fishers, amid wide intersecting lakes, or some tribes deprived of their cattle by the severity of the climate towards the Icy sea. In this respect the New World is contrasted with the Old, and in this very contrast affords an additional proof that the Pastoral State has preceded the Savage, since its savage inhabitants, with the strong marks of their Scythian descent will be generally allowed to have sprung from a race in possession of numerous herds, and the only assignable cause of the difference between the hunters of America and their pastoral ancestors of Upper Asia is the intervening sea, with the want of barks of sufficient burden to transport their cattle. The appearances of society, over both the Old and the New Continent exactly tally with the effects which must have resulted from the dispersion

of mankind as described by Moses; a dispersion which took place after a common sojourn for a length of years in a country favorable for the increase of their flocks: and after having had long access to the arts and knowledge of a still earlier race by the long lives of the Patriarchs, who formed a connecting link between the Ante-diluvian and Post-diluvian world. The light which spread over the earth may be traced to the Plains of Babylon as its centre, and the barbarism and the depression of the different tribes of Men is shaded more deeply according to their distance from the Parent Seats of Mankind and the difficulties of their journey. It is from this one Fount of Emanation that the first vestiges of thought and Improvement are derived, which are common to all nations and languages. pp. 11—13.

This first period of Society, our author sufficiently designates by asking us to conceive what would be the fate of a various and copious language suddenly existing in the speech of a few individuals; and how it would fare with science reduced at once to so few owners! and he adds:

Possessed of the relics of ancient language and of ancient knowledge, a new population rapidly multiplied in the land where Nature had planted the Olive and Noah the Vine, and wandered with their increased flocks beneath that serene Sky, where the Stars were first classed into Constellations, without fixed habitation in the Country of their transient pilgrimage, previous to their spreading anew the Tide of life over the dispeopled Earth and rearing in the wilderness once more the dwellings of men. p. 15.

He fixes for his second period of advancement in civilization, the early Monarchies,—Egypt, Chaldea, India, and China. Our other extracts must exclude a very felicitous and somewhat original view of the condition of Egypt. To the superior antiquity and cultivation of the country of the Nile he would, with much reason, make the pretensions of India and China to yield.

His third period he finds in Greece, whose chief element of national character he conceives to exist in the nature of the country. "This has been termed the influence of the Climate, but incorrectly, since the Configuration of the land must be taken into the account as well as the temperature of the air." The appearance of this stage of civilization, he considers the most difficult problem of history.

We know not the birth or growth of the Grecian States; we knew nothing of them till they were matured into fulness of strength; till their language was the most harmonious and their poetry the most powerful that ever existed. All that relates to Greece lies hid in darkness till Homer effulges, like the new created Light upon the World—a Sun without a dawn. * * *

Doubtless the Country of Greece had an eminent influence upon the Genius of Greece; all the advantages which are possessed by Europe in the variety and sub-division of its parts, which prevent it from being swallowed up in one immense Empire and constitute its different Peoples distinct nations, with a common national character, in opposition to the Empires of Asia made up of mere masses of men who have little in common except the coercion of the same Despot; all these advantages were united in Greece which possessed the concentrated essence of the peculiarities of Europe more intensely European than Europe itself, and the Archipelago more Mediterranean than the sea of which it is a branch. That mild and beautiful sea which allured the first Mariners to spread their sails over its calm and Lake-like waters, by the facilities which it afforded to commerce and intercourse, diffused along its shores, the Knowledge with the Wealth of the older Monarchies, and as the great rivers had been the seat of Eastern Civilization, so the Coasts of the Mediterranean gave birth to the new and higher progress of the West. But Greece which is all Coast, so indented is it with the sea, and so immediately do its narrow valleys open out upon the waves, received upon all its borders the fulness of that Tide of improvement which was rising from Tyre

to Tarshish and from Phenicia to the Atlantic. Its soil, varied of Hill and Dale, was among the finest of the world, constituting a Country rich without profusion, rich in opposition to the poverty of the Northern Nations which reduced them for ages to a conflict for existence with overgrown Forests and a tempestuous sky, yet without that spontaneous profusion which supplying the first necessities of many tropical nations has prevented them from feeling those wants which are the result and the impulse of an advancing State of Society; and its Climate was the most genial of the Temperate Zone, fervid from its Southern Site yet refreshed by alternate breezes from the Mountains and the Sea, with a Sky filled with light, yet variegated with the hidden Clouds of Mountainous and Insular Regions. p. 27.

The influence of Greece upon Rome forms the next point of Mr. Douglas' philosophic retrospect—which is followed by a notice of the fragments of Roman and Grecian greatness in the hands of the Saracens and Goths.

"The Saracens had stretched over the nations like a thunder-cloud, and like an electrical arch they had lightened at once at both extremities; thus forming a conductor between the East and the West, they brought into contact and combination the discoveries of Races who lived on opposite sides of the earth. The formation of Gunpowder, paper, printing, and other arts, which had long remained inert in the east, became animated with European intelligence: and Society has changed its face less from any new invention than from two Elements, entering into new Combination—the Empirical Discoveries of the East and the Ingenuity of Europe, fertile in Improvement and Application."

Our author presently comes to the most powerful of all natural causes in advancing society:

"Towards the middle of the fifteenth century a new influence rose, which united with other Changes that immediately followed it, has given the mod-

ern nations a fresh Impulse, has disclosed to them more than a New World, and is carrying them to a distance far beyond the bounds of ancient authority, where the voices from antiquity come feeble upon the ear, and the greatness of Greece and Rome is lessened to the view. This great and newly risen power which as yet has not put forth half its strength, is the art of printing. It has reformed religion and new modelled Philosophy,—has infused a new Spirit into laws and overrules Governments with a paramount authority,—makes the communication of mind easy and instantaneous beyond example,—confers a perpetuity before unknown upon Institutions and Discoveries, and gives those wings to Science which it has taken from time." p. 50.

We cannot do better than refer our readers to the volume itself for a brief exhibit of the effects of the discovery of America, which so enlarged the dominion of mankind, and of the telescope, which rolled back the bounds of the Universe and opened new worlds in the Heavens; and of that great moral discovery, the Reformation—of which the colonising of this land is not one of the least important results.

Omitting many interesting particulars, we hasten to our last extract from this part of the volume:

"The effects of Printing have been limited by two great obstacles, Force and the Deficiency of Education. The Reformation, as we have said, was arrested by the Kings of Christendom making up their old quarrel with the Pope, and throwing the whole weight of their Power and Vengeance into the opposite scale; but the influence of Printing is undermining Tyranny, as well as Superstition; and now that the warfare is begun, Despotism must either replunge men into the Dark ages and destroy the Press or be destroyed by it; since the full influence of each is incompatible with the existence of the other. But the greatest obstacle to the power of the press has been the want of general Education; without Education, Printing can effect nothing. As Education is

extended, the power of the Press is enlarged, and an action is exerted in the Moral World more subtle and rapid than that fluid in the natural, which lightens at once over the face of the Heavens and shatters whatever Barriers are opposed to it.

The Influence of America has been limited by the Monopolies of the Mother Country and the Yoke they have imposed upon their colonies; but as the last of these fetters is nearly broken, and the new world is left to take its own course, open to all the influences that have arisen upon Mankind and free from those clogs, the broken shackles of former Times, which still impede the march of Europe, it will soon display the Spirit of Modern Times, rising with fresh vigour from the Bosom of new Nations, moulding to its own will, and filling with its own genius the nascent Commonwealths of the New Continent. America is to Modern Europe what its Western Colonies were to Greece, the land of Aspirations and Dreams, the Country of Daring Enterprise and the Asylum of Misfortune, which receives alike, the Exile and the Adventurer, the Discontented and the Aspiring, and promises to all a freer Life and a fresher Nature.

The European Emigrant might believe himself as one transported to a New World, governed by new Laws, and finds himself at once raised in the Scale of Being. The Pauper is maintained by his own Labour, the Hired Labourer works on his own account, and the Tenant is changed into a Proprietor, while the depressed Vassal of the Old Continent becomes Co-legislator and Co-ruler in a government where all Power is from the People and in the People and for the People.

The world has not witnessed an Emigration like that taking place to America; so extensive in its range, so immeasurable in its consequences, since the Dispersion of Mankind; or perhaps since the Barbarians broke into the Empire, when the Hunter or Pastoral warrior exchanged the Lake of the Eagles, or the Dark Mountains, for the Vineyards and Olive-yards of the Romans. As attraction in the Material World is ever withdrawing the particles of Matter from what is old and affete, and combining them into newer and more beautiful forms; so a

Moral influence is withdrawing their subjects from the old and worn out Governments of Europe, and hurrying them across the Atlantic, to participate in the renovated Youth of the New Republics of the West; an influence which, like that of Nature, is universal, and without pause or relaxation; and Hordes of Emigrants are continually swarming off as ceaseless in their passage and crowded and unreturning as the Travellers to Eternity. Even those who are forced to remain behind feel a melancholy restlessness, like a Bird whose wing is crippled at the Season of Migration, and look forward to America, as to the Land of the Departed, where every one has some near relative or dear Friend, gone before him. A voice, like that heard before the final ruin of Jerusalem, seems to whisper to those who have ears to hear—"Let us depart hence."

Every Change in America has occasioned a correspondent change in Europe; the Discovery of it overturned the systems of the ancients and gave a new face to adventure and to knowledge; the opening of its Mines produced a Revolution in Property; and the Independence of the United States overturned the Monarchy of France, and set fire to a train which has not yet fully exploded. In every thing its progress is interwoven with the Fates of Europe. At every expansion of American Influence, the older countries are destined to undergo new changes and to receive a second character, from the colonies which they have planted, whose greatness is on so much larger a scale than that of the Parent Countries, and which will exhibit those improvements which exist in Miniature in Europe, unfettered by ancient prejudices and dilated over another continent.

All these influences are in the course of receiving a full Developement, the boundary that confined them is mouldering and worn by their Action, and Time alone will ripen them into their fulness of strength and bring them into contact with the remotest recesses of the world; but Mind may anticipate the work of Time, and hasten the Disclosure of that new series of Years, which even now are ready to expand their wings, unstained with the soil of Ancient Barbarism and reflecting the colours of Heaven. p. 35.

The character of the judge indicates the standard value of the praise—*laudari a laudato*—and as the Atlantic separates us from this author, it may be necessary for some of our readers, and harmless to all, to say that these are the sentiments of one who can have no other bias of partiality to our native land than what love to the human race creates. These are not the thoughts of a man ready to run renegade from his own country; and desirous to procure access elsewhere by published flattery; nor the expressions of a disappointed misanthrope, exalting the distant and the comparatively obscure, with the implied depreciation of his native home. They are the deliberate judgment of one whose present work shows him learned enough to take the vast survey of human society and who takes it amidst the retirement of his patrimonial estate, unreduced by the pre-judgments of an eminent ancestry. Such we know are the settled opinions of the best men in Europe. It is thus that the Chathams and the Chalmerses, (if it be not against nature to suppose plurals of such beings,) the political and the religious wise men have always regarded us. The fact ought to repress the morbid sensibility to the dispraise of the trashy writers, in and out of the Quarterly Review, so often found among all classes in the United States. With a competent outset of talents, we should only seek to improve our moral character, and think better of ourselves than to fall into a fit of violent vexation because some ribald piece has croaked its falsehoods beyond the ocean. Wherever the censure lights, we confess we find nothing half so degrading to our country in the calumnies spoken against it, as the responses, replications, and retortions, which bear equally the mark of excessive national vanity and unphilanthropical antipathy.

It only remains for our republic to take the step forward, which the good

of all lands are waiting to behold; and to remember that it is a moral advance we are called to. In the moral universe, there are no terminating peaks, the higher ground ever invites our ascent, and as we have unquestionably, all our millions considered, the vantage in human nature, it will be a lapse only less than the great Fall, if we do not meet the wants of this long burdened creation, and by great sacrifices promote education and improvement, legislation and every social safeguard, and Religion in its most revived aspect, until our home realises the visions of fable, from which every carrier-bird shall transport the seeds of melioration to the bounds of the human race.

Had we the horn which poesy has dreamed of, we would wind it among our Appalachian chain of mountains and upon our ocean-lakes, to rouse the latent power among our immortal myriads, and to tell upon the spread-out descendants of the puritans, what mankind has already learned to expect from that noble stock. Having little sympathy with the cause, they attribute our vast developments to the climate, and forests, and waters, which are but the dead surface of matter on which the mighty soul expands and impresses the form of its grandeur. We know that if ever the native virtue, the holy religion which filled the germinant soul of this continent two centuries ago shall ascend out of view, it will bear on its wings the Hope of Mankind, and leave a carcase, only the more loathsome the more it is extended. Self-respect is the last resort of failing virtue, sense of responsibility its strong hold, perfection is its aim. From the least motives to the highest, all the incitements to excellence have play in our unembarrassed region of discovery. Human Nature seems at last to have fallen into company with religion and to be making a great experiment:—which if the providence of our God conduct as it manifestly began, and foster with the

divine influences of His Spirit, it shall make the two fall in love with each other and fix the indissoluble bond of ceaseless companionship. Our participation in the apathy of Europe in regard to the Greeks exhibits the native selfishness of human nature which can find no food in that large tract of unparalleled misery—our missionary enterprises demonstrate the existence of pure love of mankind, which in the end will burn up all the machines and authors of crime. Success to the stronger!

The Part Second of Mr. Douglas embraces the Future. His chief hope for a "*New Era of Society*" is in the power of "*Voluntary Association*."

A new Influence is arising which is sufficiently able to supply the deficiencies of Government in attaining Ends which they cannot reach, and in affording Aids over which they have no control: the power of voluntary Association. There is no object to which this Power cannot adapt itself; no resources which it may not ultimately command; and a few Individuals, if the Public Mind is gradually prepared to favour them, can lay the Foundations of Undertakings, which would have baffled the Might of those who reared the Pyramids; and the few who can divine the tendency of the age before it is obvious to others, and perceive in which direction the Tide of public opinion is setting in, may avail themselves of the Current, and concentrate every breath that is favorable to their Course. The exertions of a scanty number of Individuals may swell into the resources of a large Party, which collecting at last all the national energies with its aid and availing itself of the Human Sympathies that are in its favor, may make the field of its labor and of its triumph as wide as Humanity itself. The elements being favorably disposed, a speck of cloud collects Vapours from the four Winds, which overshadow the Heavens; and all the varying and conflicting Events of Life, and the no less jarring and discordant Passions of the Human Breast, when once the channel is sufficiently deepened will rush into one accelerating torrent, and be borne

towards their destined End. The Power of Voluntary Association, though scarcely tried as yet, is of largest promise for the Future; and when extended upon a great scale, is the Influence most removed from the shock of accidents and the Decay of Earthly things, renewing its youth with renewed generations and becoming immortal through the perpetuity of the Kind. These Societies of free consent are peculiarly of Gothic growth, and flourished most in Anglo-Saxon Times. * * * The favorable result of all undertakings depends upon the previous state and preparation of the World, no less than the vegetation of the seed upon the soil into which it is cast. * * * A large and Universal Association for all objects in which the Interests of Humanity are concerned, would not only accelerate the formation of all the rest, but at once would give them their best possible shape and bearing, as in a Fluid, which is about to crystallize, if a crystal be inserted, the whole Mass, not only immediately shoots into other crystals, but these are determined by the first, both in their form and dimensions. p. 97.

Our limits will not allow us to follow this writer through a plan, more feasible perhaps half a century hence than now; and never to be executed, except by men whose piety has won public confidence. But the idea deserves large place. Against those who may think him a vain projector, our author quotes from Lord Bacon:—"I take it those things are to be held possible, which may be done by some person, though not by every one; and which may be done by many, though not by any one; and which may be done in succession of ages, though not within the hour-glass of one man's life; and which may be done by public designation, though not by private endeavor." But notwithstanding, if any man will take to himself rather that of Solomon, *Dicit piger, Leo est in via*, than that of Virgil, *Possunt quia posse videntur*; I shall be content that my labors be esteemed but as the better sort of wishes; for as it asketh some knowledge to demand a question not im-

pertinent, so it requireth some sense to make a wish not absurd."

The deficiencies in our knowledge of general science, in our reviews of antiquity, in an exact acquaintance with foreign countries; the defect of precise arrangement in what we know, and of the best method of imparting it, are briefly and eloquently sketched, with some projects for repairing the evil—to cherish the ultimate hope of which repair, reference is wisely had finally to the force of religion.

The third part is more directly practical, involving "*the advancement of Religion at Home.*" His starting point our author finds in the similarity in relative position between the the Jews after "the King came, whose sceptre was truth, and whose dominion was in the Mind, and whose reign is over the family of man"—dispersed over the land of the Gentiles, witnesses for God; and all Christians. Among the latter, he shews how much voluntary associations are demanded.

The force of Moral Union rapidly augments, and what seemed impregnable when assailed by many repetitions of Individual effort gives way before the Combined Assault of numbers, who are enabled continually to recruit their strength and to pour out fresh accessions of Force into the Field. Association also increases the chance of success and diminishes the liability to reverses. A general Union is too widely spread to be interrupted by any checks it may receive upon Particular Points; what is weak in one part can be strengthened from the Resources of the rest, and reiterated failures are provided against or immediately obliterated by attempts sufficiently numerous to exhaust Misfortune. Besides, Voluntary Union, not bound to any prescriptive Form, or certain Mode of operation, can change and adapt itself to varying Events, or when hemmed in by Hindrances can insinuate itself through the narrowest Inlets. Eluding the sight, like the most subtle and irresistible Powers of Nature, it can spread unseen its fine Net Work

through the World, and involve in its Meshes whatever offers resistance or obstructs its progress. But such a Society is not only an instrument of Power; it subserves also a variety of Secondary Purposes; it is a Bond of Mutual Knowledge as well as of mutual co-operation; it is at once a Register of those who are engaged in the same Enterprise, and an exercise by which they are trained to act in concert; and it lifts up a Standard, round which all can rally, who are favorable to the Common Cause. It allows those who are enrolled in it all the support of acting in a well-compacted Body, and reserves for them the almost opposite advantages of a very extended Field of action; and unites a strict combination of Movements, with a free and voluntary Service; and joins the Unity and Simultaneousness of effort with every diversity of mode and direction of attack. Its indirect consequences are still greater than its direct Results; even in the Failure of every Attempt, the Members of such a Union receive a greater Benefit than that which they proposed to confer; if they are successful, their success redounds in a still higher degree upon themselves; and if the Receivers of the Gospel have been blessed, those who sent it have experienced that it is still more blessed to give than to receive; and before the distant Regions of the Earth are likely to be turned to the Knowledge of the Truth, England herself will be evangelised in the act of evangelising other nations. p. 174.

Some useful hints are offered to correct the imperfect arrangement of our societies—upon which we shall not dilate: but refer to the work itself those who have it in their power to apply them to immediate use. In one opinion all must concur—"that the real and laborious business of every society should be devolved upon a salaried agent, and the control of that business should be vested in sub-committees, with the obligation of reporting their proceedings to the Parent Committee for approval, but not for discussion."—The Church must learn that its business is to be transacted as the world's business, not at the sac-

rifice of one, but at the expense of all. The secretaries of our public institutions ought to be liberally supported; and we know not that we shall differ from the eminent individuals who have pursued another method, if we add our opinion that they ought to be supported out of the Common Fund.

The concession may have been called for by circumstances, but we would not usually make it, in favor of the limited views of parsimonious Christians, and go about to create from the contributions of the liberal, a private fund for necessary officers. It needs no endowments of extraordinary sense for any man to see that if it is his duty to get a dollar every month to Palestine or Missouri to fulfil his part of the obligation under the command—"Go ye into all the world and preach the Gospel to every creature"—it cannot be the whole duty of any other man usually to stand in Boston or New-York to transmit it, unless like a Levite he live of the service. One is not to be eased and another burdened. Such a fund can only be requisite where Christians very little feel their responsibility and the amount of work to be done.

Such a fund besides being a contribution to foster ignorance, is so much withdrawn from the current strength of Christian donors, which instead of being hoarded up as in some great cistern to be tapped quarterly, ought all to be flowing like light and water, and wasting that there may be an incessant renewal of the supplies of heaven. The very best talents, the most exhaustless energy, should be sought for these offices, and a competent temporal support be afforded; else these very men will reasonably doubt whether they will not better advance the cause by another application of their powers, and devote their pecuniary earnings rather than their personal toil, to the grand temple which we all equally own.

We have no where seen a better condensed estimate of the worth of the periodical press than Mr. Douglast makes. The Religious Newspaper and the Religious Review he considers the two great influences, which as the registry of passing events and the criticism of current opinions, must form the popular creed. Rapidity of transmission and reiteration are the strength of the newspaper.

The Public Mind in this country has been recently turned to the importance of having a newspaper which shall contain the best commercial and literary intelligence ; so far as the two can be combined ; and which shall exclude from its advertising and other columns all the puffs of this world's vices, and the lures to Lottery and Theatre crimes which our common daily papers make current. The enterprise in New-York has had the best wishes of the best in our land. Christians regard with pleasure the daily Journal of news, which does not excite their children to desire the resorts which ignorance, always listless, or depravity always unhappy, incessantly craves. For that Journal we have only to desire a moral tone yet much more decided. Less caution, perhaps the product of the feeling that may await the more confident expression of moral sentiment, will give it more influence. Without becoming either sectarian or devotional, this step forward might be made. A Gazette well edited upon the common principles of morals and religion would call together all the friends of virtue, and give them not only a local habitation and a name, but also a voice, to which there would soon be a thousand echoes in the land. The eternal principles of rectitude and the holy truths of revelation, it would be its office equally to protect and promulge. The moral sense of the community is daily tried in questions of municipal, state, and general policy, and ought to have a friend and guide. Around

such an organ, a council of advice should be gathered, and its monitions should be the invariable dictates of wisdom and conscience. Far exalted above passion or cunning, it should still never dare to be silent upon the inroads of the least vice. The field of politics should only be gone into as it is a small part of the great field of morals. Partiality would be shut out ; and where the Bible did not directly or indirectly speak, the readers might be left to the varying tastes which the Creator consults in the variety of faces presented to our preference. The great point gained would be, not guilty indifference to all moral character among the men who move their fellows, not guilty preference of the weak, who is a tool, or of the wicked, who is a fire-brand ;—but we should have an armed neutrality in favor of virtue ;—here would gather all who think the law of right above the law of expediency. In such a newspaper, duelling might be called murder ; drunkenness an interdict to the kingdom of heaven ; the riot of elections the ruin of a commonwealth ; and whatever party should carry these ensigns should have the frown of the party of virtue. The force of the Newspaper, which as Mr. Douglas and Baron de Stael remark, lies in one word—*Reiteration*, is incalculable ; and in this country incalculable, if comparison of infinites be allowed, beyond every other. Here one such paper would be a rallying point and the vehicle of moral sentiment, such as Mr. Wilberforce and his friends are in England. A pulsation of the moral courage which sways that distinguished lover of mankind might strike this great public organ ;—of that kind of courage which said in the British Parliament of the Duke of York's affair with Mrs. Clarke— which said of the life of the second Prince of the Blood Royal of England, “ Mr. Speaker, we have that here called protection, which God calls whoredom.” That little band has often

held the balance in mighty questions, and its increase will save the Empire.

Reviews, Mr. D. regards as capable of much improvement.

Not that such publications are even now deficient either in number or excellence, but from particular circumstances, they want that extended circulation, which is essential to diffusive usefulness. To take the Eclectic alone as an example, a Review to which Hall, Montgomery and Foster have contributed since its commencement, besides others nearly as eminent in their Particular Department, must contain a great variety of excellence, but a monthly publication is unfavorable for the Selection of proper Articles, and of necessity there is much inequality in a Work, which contains many brilliant passages of an eloquence seldom rivalled, and an originality of conception, which those who are economical of their thoughts and instructed in the Art of Book-Making would never have expended in an Anonymous Publication. Were a Quarterly Work written with equal talents, but conducted upon a better plan, and if above all, it forgot the Minor Differences which Divide and Distract the Christian World, it would act not only on the Minds of Readers, but of Authors, and would raise the Standard of Moral Feeling, while it deterred from Literary Delinquency. p. 193.

Improvements in Education come next under the author's notice; and a better supply of books, as more general education creates the need. He commends what this country is yet very deficient in, village libraries; to the institution and perfection of which we would turn the regards of the enlightened. The necessity of Home Missionary efforts, he then enforces showing that preaching from the first age of Christianity to the present has been the lever to a higher state of moral opinion and practice.

Books, however excellent, require at least some previous interest on the part of the Person who is to open and

to peruse them; but the Preacher arrests that attention which the written Record only invites, and the Living Voice and the Listening Numbers heighten the impression by the Sympathy and the Enthusiasm which they excite; the reality which the Truths spoken possess in the Mind of the Speaker is communicated to the feelings of the Hearers and they end in sharing the same Views, at least for the moment and in augmenting each other's convictions. The Arguments which are urged for sending Missions to the Heathen acquire a double force when applied to the case of our Countrymen at Home. p. 207.

We shall not follow Mr. Douglas in his Fourth Part, upon the "*Advancement of Religion Abroad*," so as to present much of his interesting matter in detail. We should not already have transplanted so much of his matter to our pages, but through the conviction that few of our readers will have the opportunity themselves to explore this valuable mine. We delight to rest upon a work, which in this age of hurry and action is so well thought out; so condensed and yet so perspicuous.

The United States of America present themselves as the country which, next to Britain and indeed the only one along with Britain, has the most ample resources to spread the knowledge of the Truth over different countries, and which in its rapidly increasing Greatness will find aids and supplies larger than has yet been possessed by any Empire for benefiting mankind. They are descended from Ancestors who like the Father of the Faithful, for the sake of Truth, went to a land which they knew not; and, like the Children of Abraham, as they have the truth in their keeping, we may trust that they will carry it wide, even to the ends of the Earth; they have no need of a dispersion to spread them Abroad among the nations, for even now, in the Infancy of their origin, their vessels touch upon every Coast, their inhabitants Sojourn in every Country, and even without their intentional efforts, Religion grows with their growth, and strengthens with

their strength; they carry their Altars with them into the Wilderness; and through them Civilization and Christianity will follow on with an overflowing stream, till they cover the shores of the Pacific. Even then, the ocean will not terminate their progress, but rather open out a Passage to the shores of Eastern Asia, till both the Old and New World are united and flourish beneath the same arts and the same Religion. As the British Language and Line is spreading not only over America, but has taken root in Africa and Asia and is doubtless destined by Providence to spread far and wide the blessings He had confided to Britain, not for her own use only, but as a sacred deposit for the world at large, a Society that watched over the Interests of Religion in these Rising Settlements would forward and assume the advantages which may certainly be expected from them; and by inciting the different denominations of Christians to supply with Ministers, the Emigrants connected with them would see converts flow in, and Churches Erected with a rapidity, which it would be too sanguine to Calculate upon in any other Field of Exertion. p. 249.

We rejoice to possess in the American Home Missionary Society the voluntary association which the forecast of this enlightened foreigner deems so important.

Subsequently Mr. Douglas gives large and happy illustration to the thought that the English is to be the universal language, and that England, by her commerce, her colonies, and above all by native moral vigor at the heart, is to propel Christianity over the plains of Asia and Africa; and with America be the instrument to complete the prophecies of this world's restoration.

His Fifth Part, and the final, is a philosophic view of the Tendency of the Age.

We quote but the following :

A new Power arises from the Improvement in Benevolence; the Charity of Instinct is giving way to the Charity of Principle. It is well known
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that "Wise Antiquity" worshipped two different Beings under the name of Love—the Elder issuing, with Golden Wings, from the Egg of Night Immortal, Immutable—The Younger, esteemed the son of Flora and Zephyr, fickle as his Paternal Breezes and transient as his Mother's Flowers. A Mythologist might, in like manner, have assigned two different Personifications to Charity—describing the one as born of Pity and occasion, the other as sprung from Eros and Sophia or Foresight—the one Fair and Frail as the Daughters of Men, the other with the severe and lasting Beauty of the Immortals—the one holding forth a single cup of Water to the passing Pilgrim, the other digging a Well in the Desert which once opened will flow for ever. The first merely removes a Want, the second implants a Principle. The first dies with the Event which gave birth to it, the second is endowed with seminal Virtue, and re-produces and multiplies its Likeness. p. 333.

Our limits confine us to one further quotation only from this Part. It may breed in us some due esteem of the high responsibilities devolved on our native country.

If the fate of Europe were different from the expectations that are formed of its rising Prosperity, and if its free and civilized States should fall before a new irruption of Barbarians, America would soon fill up the blank and take the lead in the advancement of Society. The enlightened and the brave of the old World would withdraw from the slavery of their Native Lands, and with the same ardor on another side of the Globe would follow the Pursuit of Truth and enlarge the boundaries of Science. America, no longer receiving the supplies of Knowledge from Abroad would commence an original Literature, and beginning where the Europeans had ended, would enter a fresh Career of improvement and explore new riches of Mind. In less than twenty five years the American States double their population and more than double their resources; and their influence which is even now felt in Europe will every year exert a wider sway over the minds of Men, and hold out to them a more illustrious example

of prosperity and freedom. In little more than a Century the United States of America must contain a population ten times greater than has ever yet been animated by the spirit and energy of a free government, and in less than a century and a half, the New World will not be able to contain its inhabitants, but will pour them forth, straitened by their overflowing numbers at home, upon the shores of less civilized Nations, till the whole Earth is subdued to Knowledge, and filled with the Abodes of free and civilized Men. But the Spirit and the imitation of American freedom will spread still more rapidly and widely than its power. No force can crush the sympathy that already exists, and is continually augmenting between Europe and the New World. The eyes of the oppressed are even now turning wistfully to the Land of Freedom, and the Kings of the Continent already regard with awe and inquietude the New Rome rising in the West, the fore-shadows of whose Greatness, yet to be, are extending dark and heavy over their Dominions and obscuring the lustre of their Thrones. p. 354.

We shall not esteem our duty completed, if we lay aside this work without adding some enforcement to one of the plans suggested, easily feasible. If the World is not to be ripe in this century for a voluntary association for its own advancement, is not the Church already prepared for some concentrated organization, which will draw the members close together; and with a feeling as extended as the Bible cause, and enterprising as the Foreign Missionary, and searching as the Home Missionary, and provident as the Education Society, could not the institutions existent act unitedly upon every English ear on either continent. After some reflection, we are convinced that they might; and that it only needs a powerful hand to sketch out the right plan, and already the heart of the Christian world would begin to fill the device and to perpetuate the scheme of wisdom.

Religious Societies are plainly di-

vided into two kinds: those which have something to sell, and those which absolutely give away. The Bible Society and Tract Society wield a capital of physical results, which a world tolerably enlightened can feel, and as education and knowledge increase, the demand for their productions in the ordinary course of bargain and sale will exceed all parallel in all the mass of previous literature. But the other Societies before named, however they obtain returns from the spread of the sympathy to which they owe their birth, have a life like that of the lamp, of continual expense, and hold more exclusively upon the disinterested principle the gospel has implanted. By necessary consequence they may collect into their bosom the men of piety the more exalted, and being obliged to descend to Bible interpretation and to a definition of religious opinion, their standing is more the simplicity that is in Christ.

Now the suggestion we offer is, whether the bonds of mutual acquaintance and the unity of the cause be not already sufficiently established between the large associations of Christians in the United States and Great Britain to make it desirable to strike a blow upon the sensibilities of each country which may be felt in both. If all cannot be reached nor most, we are sure a million may. The American Board of Commissioners for Foreign Missions would wear but one countenance at the meetings of the Church Missionary Society, the London Missionary Society, the Baptist and the Wesleyan Methodist Missionary Society. It would be affectionate to them all. Our Home Missionary efforts to prepare an educated ministry, and to plant it, would possess the interest of far-fetched glad tidings; and be a stimulus to similar or better plans there; while all would react here, through the Athenian weakness of human nature, to a vast extent, and the force of the imaginative

faculty be brought into conflict with the selfishness of the heart. If a deputation composed of three or four of our highest men,—wise and eloquent preachers, acquainted with the whole state of Christian enterprise in this vigorous country, could only for a single year confer with all the best men to whom they would naturally find access in Great Britain and Ireland, they would give and receive an impulse, like that which the head gains when the true light shines upon it, and being for this time and use constituted the Presidents of Council for a thousand Churches, might be the organs of the choicest blessings of God. If such an embassy were conducted with deep piety and animated wisdom, and no fire permitted to burn but love to the Saviour, so far as humanity can remain untouched by other ardor, beside the untold results, it would follow that the *Magnalia Dei Americana*, concerning which England already inquires, our revivals of religion, might be described to warm Christian hearts by the meek eye and the ardent tongue which has been present and acted in the scene; and while all would confess to the sovereignty of the Eternal Spirit, all would be convicted of high default to the natural purpose of a preached gospel that revivals of religion, equally and more powerful, have not been seen in other lands. Christianity is not all mere miracles, nor are revivals of it;—these do not come without increased zeal in the ministry, without the preaching of one kind of truth rather than exclusively another,—without the disclosure of the sinner's duty to repent, his guiltiness while impenitent, and the nearness and striving of the Holy Spirit;—and these rather than other truths, such as the abstract view of the Divine attributes, or the narrative or merely moral part of our religion. They come with private visitation, renewal of church vows, and exertions comparatively universal. We know that American peculiarities have

been perhaps once or twice obtruded upon foreign notice in a way opposed to Christian kindness: but the nature of the subject surely is not congenial with dogmatism or self exaltation. Yet the difficulties would be not inconsiderable in bringing the duties and hopes of Christians before a foreign public, if we must speak as if Christianity knew of *foreign* parts. The kind of difficulties it is most proper for us to leave to private conjecture. But that the bands of Christendom, disparted by names and dispersed over many regions, should begin to draw to a head and feel the full power of *Moral Union* seems a clear monition of duty. We should not fear all that is said in this country about church ambition, which is but the dying echo of the strong man, who throttled it in France, and never found it here. We mean infidelity. Our great societies have plainly no other object than to better mankind: all that is said in England against such societies has its force either from the dying weakness of those who love ancient abuses, or from the prejudices of those who are killing them. But our way seems prepared, and American Christians called first to interweave these bonds. In the common language of the generation just buried, the name for Great Britain was *home*; and we should send thither, whence it were vain first to expect a mission. It is yielding due precedence, for us, the younger shoots of a luxuriant vine, to offer fruits upon that native shore. It will be honorable to send, if there be not appended to it any mendicity; it will be honorable to this whole nation if American Bishops be never again seen in England wrangling with each other for the privilege to beg, and telling of the vast overflow of Dissenters in this soil where puritanism planted equality.*

* We think the credit of American begging must be somewhat impaired in England from the dissatisfied aspect with which they are looking after a part of their benefactions. A late number of

Our country is abundantly able to support all its own benevolent enterprises. The Christian Observer thus speaks of Washington College, Conn.

"The peculiar object of the college was described by the trustees to be to furnish a place of academical education for the sons of Episcopalian families, who at the other colleges in the Union would be in danger of having their attachment weakened to the Anglo-American Church. It was on this express ground that our own countrymen, and many of our own readers presented contributions towards it. We have been therefore greatly surprised to find a joint committee of the Senate and Representatives of the State of Connecticut who were appointed to inquire into its constitution, reporting that, 'though its charter was granted on the application of individuals who were members of the Protestant Episcopal Church, it seems never to have been intended that it should possess a sectarian [that is, an Episcopalian] character. The petitioners in their petition expressed their wish, that the institution should be established on the broad basis of religious liberality; and a provision was inserted in its charter, prohibiting the trustees from passing any ordinance that should make the religious tenets of any officer, or student in the college, a test or qualification of employment, or admission. In pursuance of these views the trustees and professors have been appointed from different denominations of Christians. There is no professorship of divinity in the institution, nor any exclusive religious tenets inculcated. The students, by the by-laws of the college, are permitted to attend such places of religious worship in the city of Hartford, as their parents or guardians desire. Whatever may have been the public opinion of the religious character of Washington College, your committee are of opinion, that it has been established, and is conducted, on the most tolerant and liberal principles; and that there is no literary institution in New-England less liable to the imputation of a sectarian character.'

It appears, then, that Washington College is founded exactly on the same basis as the Scotch universities, or the London university, or the other American colleges. Our American friends will doubtless maintain, that this is a good principle, or at least that they were unable to carry a more exclusive principle into operation. It is not necessary that we should discuss the merits of this plan; but it is at least right that the cis-atlantic subscribers to the institution should be apprised of the basis on which it actually rests."

prises, either of literature or religion, and should never turn pauper on a foreign strand. If not willing to support them, our volitions will not be quickened by subducting the wealth of other Christians and scattering it here. Europe has no superabundant opulence, if it will all waken up to its own literary and religious wants. The huge riches of an aristocracy creates a fund which caprice may direct, but the collected wisdom of the community opened to the cure of its deficiencies would see no superfluity of means, if the requisite Education Societies and Home Missions were in action, and such an amount of Foreign Missionary effort made as the sea-girt kingdom is called to. If there were no Hibernian claims upon Great Britain, Hindostan would swallow up all the school and church money to be had for advancing Christianity, to say nothing of South Africa, Cochin China, and Australasia. We hope no claim of these United States, free, happy, and independent, will ever again beg in England; and that no passage will ever be made from this country thither, save to give and receive light upon the wants common to a lapsed and depraved world. But we cannot doubt that a Committee of inspection, review, and co-operation, fraught with a loving spirit might impart and gain an impulse which would set an era in this century. No sectarian prejudice could attach in the bosoms of pure men to the patrons of the Sandwich Island mission; and we know not in how many particulars the evangelical party of the church of England would greet them with sympathy. And in any event, the evangelical dissenters, with abundant reason, loving this country affording its daily practical argument of the non-necessity of Bishops and Kings, and of Church and State alliance, would look kindly upon our ministers. As Whitefield left a long trace of light here—as a committee of English clergymen would now, if

they would make a gospel progress from Boston to Savannah; so would an American mission on that venerated soil. Besides its action on the mass of mind that would hear the living voice, the opportunity of interrogation and reply, offered to those who guide by the pen the public mind in England, (more than one half dissenters from the establishment,) would be of moment to wear down prejudices and to elucidate fact. This country is an off-set from the puritanism, the parent of dissent in Great Britain. We are the noblest monument of the parent of all that was good in the commonwealth and of the revolution which brought in king William.

We dare not attempt a further enumeration of all the consequences of this plan. We have spoken enough, if the thought be of any value; too much, if of none;—too much if the plan be rashly entered on, followed without deliberation and prayer and the general consent of the friends of revived religion, or at all attempted to be executed by men not long tried at home. Such only should be forced into this service of the churches who would tread in it as their angels.

Life of John Ledyard, the American Traveller; comprising Selections from his Journals and Correspondence. By JARED SPARKS. Cambridge: Hilliard & Brown. pp. 325: 8vo.

It is now quite a number of years since the name of John Ledyard has been familiarly employed by those who have either written or spoken on the important traits of energy and decision of character. The brief notices which were early given of his adventures and his untimely death, excited a deep interest both in Europe and America. And this interest was not a little extended by the

short but most emphatic and honorable mention of him which appeared in that very original and popular essay "on decision of character," by John Foster. A wish thus excited and cherished, to learn all that could be known of a man so conspicuously presented to our view as a pattern of this heroic virtue, ought not so long to have remained ungratified. We are, however, thankful to Mr. S. for at length affording us this gratification. But whether our debt of gratitude is increased by the manner in which he has acquitted himself of his friendly task, is a question which we reserve among others to our closing remarks, as we are in haste to present our readers with a brief outline of the story before us.

The subject of these memoirs, (for we can hardly call the work "a biography,") was born in 1751, in Groton, Conn., and "within a few hundred yards of Fort Griswold," where his younger brother, Colonel William Ledyard, so bravely commanded, and was so inhumanly butchered by the banditti of Tories under the command of Arnold. By the death of his father, the care of his education devolved upon his excellent mother and relatives. After the completion of his school education, he passed some time in the study of law at Hartford; but becoming disgusted with that pursuit, he entered Dartmouth College in 1772, at the age of 19, "with the apparent intention of qualifying himself to become a missionary among the Indians." But "he had not been quite four months in College when he suddenly disappeared" for nearly as long a season, during which time he wandered to the borders of Canada and among the Six Nations, and acquired such a knowledge of Indian language and manners as was afterwards of service to him in his intercourse with savages in various parts of the world. With this wild ram-

ble of survey, appears to have terminated his missionary project; which, so far as we can judge from the information before us, never had any higher source than that of a very romantic turn of mind and a fondness for hazardous adventure, coupled with a large share of native generosity—principles utterly inadequate to guide or sustain even the noblest mind in this work of pre-eminent self-denial. Let those who covet this apostolic vocation, look well to it that they have in their bosoms the spirit that glowed in the breast of Brainard and of Paul, else they will surely repent their choice, when perhaps it may be too late to reverse it. What could dismay or disgust Ledyard in savage intercourse, and make him prefer as he did, “to seek the quiet occupation of a parish minister,” will soon prove too appalling to inferior courage without the requisite grace.

While at College, he was sometimes ardently engaged in study, and sometimes in reading or acting plays or making excursions; and long before his period had expired, he abruptly took his departure, “in the absence of the president,” and accomplished his famous trip down the Connecticut to his friends in Hartford, in his log canoe, and returned no more. At this time, he appears to have been very thoughtless in expending his slender legacy, and in much of his other conduct; and yet we find him assaying to join himself to the ministry. He was, however, baffled in his attempts to obtain a licence, both in Connecticut and on Long-Island. Mr. S. himself thinks that “he was hardly in any one respect fitted for the profession;” but he passes a censure on Dr. Bellamy and others, which appears to us rather gratuitous, as we see no impropriety in their promising to aid a stranger in the prosecution of theological studies, on his exhibiting suitable testimonials; and we think Mr. S. may

mistake in supposing them to promise any thing more. The letters, it seems, could not be procured, and he abandoned the object. Neither was he more successful in pursuit of a school.

Disgusted by these rebuffs, and indulging his roving disposition, he embarked, as a common sailor, for the Mediterranean. Whilst at Gibraltar, he deserted his ship and enlisted as a soldier at the fortress, but was recovered by his captain and returned to this country. After a short stay, oppressed with poverty and disdaining the common walks of life, he embarked for England to seek the acquaintance and aid of some wealthy relatives in London, of whom he had heard his grandfather speak. Landing at Plymouth, he fell in with an Irishman equally penniless, and the two pedestrians “agreed to take turns in begging on the road” to London. He here at length found out his relatives, by chancing one day to see the family name inscribed on a carriage; but, alas, they were neither disposed to own nor aid him. At this, he took great offence; and at a subsequent period, refused to own them or accept their proffered aid. In what manner he supported himself in London, we are not told; but neither here nor any where else, does he appear to have sunk at all under discouragement. Had he been more fearful of calamity, or less able to sustain it, he would doubtless have been more cautious of plunging headlong into it. But, possessed of a very robust constitution, strong nerves, much address, and a remarkable power of accommodating himself to any circumstances, coupled with a delight in odd and perilous adventure, he felt himself competent to every exigency. The most irksome want that he could experience was that of an object to engross his powers.

Captain Cook was at this time

preparing for his third voyage round the world. This was precisely an occasion for Ledyard to seize; and he had the address to make his way to the great navigator and get himself appointed corporal of marines. From this period, he appears before the world in a more respectable attitude. The journal which he kept on this voyage was taken from him by the admiralty, on the ship's return to England, to prevent the publication of any account of the voyage before the one to be sanctioned by the government should be issued. But on his return to Hartford, two years after, he prepared from memory, and published a short narrative of the expedition, from which extensive extracts are transferred to the pages of the memoir before us.

This expedition sailed from England in July, 1776, and consisted of two ships. They touched at the Cape of Good Hope to refit and to take on board a motley assemblage of horses, cattle, hogs, dogs, monkeys, peacocks, &c. and thus, says Ledyard "did we resemble the Ark, and appear as though we were going as well to stock as to people a new world." From the Cape, they proceeded to Van Dieman's Island, where are now some of the most flourishing settlements of the British; but before which the natives are retiring like the savages of our wilderness. We give an extract, to show the appearance of those natives at that time.

"They are the only people," says Ledyard, "who are known to go with their persons entirely naked, that have ever yet been discovered. Amidst the most stately groves of wood, they have neither weapons of defence, nor any other species of instruments applicable to the various purposes of life; contiguous to the sea, they have no canoes; and exposed from the nature of the climate to the inclemency of the seasons, as well as to the annoyances of the beasts of the forest, they have no houses to retire to, but the temporary shelter of

a few pieces of old bark laid transversely over some small poles. They appear also to be inactive, indolent, and unaffected with the least curiosity." p. 44.

Thence they went to New Zealand. The following extracts confirm the theory of a common origin to the whole of the islanders in those immense oceans, traversed in this voyage, except those of New Holland.

While Cook was at New Zealand he was greatly assisted in his intercourse with the people by Omai, a native of the Society Islands, whom he had taken to England on a former voyage, and who was now returning to his country, loaded with presents from the king, and other persons whom curiosity had drawn around him, in Great Britain. Although Omai had never before seen a New Zealander, yet the language so much resembled his own, that he could easily converse with the inhabitants. As he knew English, he thus became a ready interpreter. p. 49.

On their way to the Friendly Islands, they fell in with several small islands never before discovered.

A small party, consisting of Mr. Burney, three or four other officers, and Omai, landed on one of these Islands, called Watteeco, where they were immediately plundered of every thing they had about them, and detained through the day. Great crowds gathered round, and annoyed them much, but no violence was offered to their persons. Here Omai was astonished to find three of his own countrymen. Their story was affecting. Several years before, they had set off in a large canoe with a party of about twenty persons, men, women, and children, to pass from Otaheite to Ulitea, a neighboring island. A storm overtook them, and, after continuing three days, drove them so far out to sea, that they knew not where they were, nor what course to steer. Some of the women and children had perished in the storm, and others were so much exhausted as to survive no longer. The canoe was carried along by the current from day

to day; water and provision failed; some of the survivors died of hunger and fatigue; others in the frenzy of despair jumped overboard and were drowned; and after thirteen days, when the canoe was discovered by the natives of Watteoo, it contained but four men, and these so much reduced by famine and suffering, as to be unconscious of their situation, and scarcely to be distinguished from the dead bodies, with which they were promiscuously lying, in the bottom of the boat. They were taken on shore, and by kind treatment they gradually recovered their consciousness and strength. One had since died, but the other three said they were happy in their adopted country, and declined Omai's invitation to return with him to their native islands, adding that their nearest relatives had perished before their eyes on the disastrous voyage, and it would only be renewing their grief to visit again the places, in which they had formerly known them.

The distance between Otaheite and Watteoo is more than fifteen hundred miles, and this voyage of a canoe affords an important fact in solving the great problem, which has so long perplexed geographers and speculating philosophers, as to the manner in which the innumerable clusters of islands in the Pacific ocean have been peopled. We here have proof incontestible, that a communication between remote islands was possible, even by such means only as the natives themselves possessed. This single fact in short, is enough to settle the question. pp. 50, 51.

After touching at some other islands of little importance, they arrived at Tongataboo in June of 1777, where they remained "twenty-six days, collecting a great abundance of provisions and living on social and friendly terms with the natives."

This and the contiguous cluster were denominated the *Friendly Islands*, from the kind disposition which the natives at first manifested. But here, as in savage nations generally, the vices of civilized visitors spread much more rapidly than their improvements or their virtues. Perhaps, too, the first voyagers gained but an imperfect view of their moral

state; and, where nothing occurred to excite hostility, saw only the best side, and were thus led to present a flattering picture to the world to which no original was ever found to exist in savage life. However this may be, it is quite certain that all these islands, scattered throughout the vast Pacific, were in a state of most deplorable wretchedness and pollution before the gospel was introduced among them by missionaries; and it is equally certain that they are now in a fair way to be recovered from both heathen and civil vices, if the good work is not defeated by the frequent visits and occasional residence of the most abandoned of men from Europe and America. Indeed, from what we already learn of their strict observance of the Sabbath; (that essential institution and best index of piety among a people,) we should not be surprised if the most religious people on whom the sun looks down, should be found in some of these islands within a few years. The greatest advancement yet made, is at the Society Islands where missionaries have been much the longest, and where Cook arrived in August. Many of his men were recognised and welcomed as old acquaintances, having been there on a former voyage. We pass over what is said of these islands as they are already well known to the Christian public from the communications of the missionaries. We give only the scene of parting with Omai, together with a sad remark of the biographer, on which we shall beg leave to make a remark of our own.

In a few days the vessel sailed over to Hueheine, the native island of Omai, at which he was finally to be left. Here a small house was built for him, in which his effects were deposited. About an acre of ground adjoining the house was purchased of the natives, surrounded with a ditch, and converted into a garden, in which various European seeds were planted. Several of the live ani-

mals, brought from England, were also put on shore, and left under his charge.

"When ready to sail, Captain Cook made an entertainment on behalf of Omai at his little house, and in order to recommend him still further to the chiefs of the island, he invited them also. Every body enjoyed himself but Omai, who became more dejected as the time of his taking leave of us for ever approached; and when he came finally to bid adieu, the scene was very affecting to the whole company. It is certainly to be regretted, that Omai will never be of any service to his country by his travels, but perhaps will render his countrymen, and himself too, the more unhappy."

The subsequent fate of Omai is not known, but had his knowledge, his efforts, or his example produced any valuable effects in his native island, the monuments of them would have been obvious to future voyagers. There has never been a more idle scheme of philanthropy, than that of converting a savage into a civilized man. No one attempt, it is believed, has ever been successful. Even Sampson Occum, before his death, relapsed into some of the worst habits of his tribe, and no North American Indian of unmixed blood, whatever pains may have been taken with his education, has been known to adopt the manners of civilized men, or to pass his life among them.

These ill-boding remarks at the close of the extract, are not from the journal of Ledyard but from Mr. S. What was his object? To discourage the present very promising experiments for civilizing and Christianizing the Indians and the Islanders? Or did he mean proudly to taunt those missionaries and philanthropists who have successfully spent the better part of their lives in this glorious work? We do not feel quite warranted to impute either of these motives, as he elsewhere speaks in the very highest terms of the benevolence of the missionary enterprise. But certainly his language here is very unhappy—and what is more, in the sense in which we believe it will be most obviously under-

stood, *it is totally false*. Was there never a "savage converted into a civilized man"? What then are we at the present day? for surely our ancestors were once sufficiently savage. A nation may then at least be civilized by degrees, if an individual cannot be. But here again, as to individuals, unless we greatly mistake, the missionaries on those very islands, as well as our brethren among the Cherokees, are at this moment surrounded with living proofs of the practicability of their object. We have ourselves seen a number of youths from the Sandwich Islands, bearing every mark of civilization, and with no desire to return to their savage countrymen, except from a wish to reclaim them. Indeed, this same Omai on the spot affords but an odd occasion on which to descant on the invincible propensity of a reclaimed savage to return to his former state; else, why was he the only sad soul at the joyous feast? We readily acknowledge the many relapses among our Indians in past times, and have ourselves been perplexed and distressed in the contemplation of them; but we again take courage, strong courage, even in the case of these forlorn tribes, however unhappily situated for the work of reform. Neither do we wish to quarrel with Mr. S. We only beg of him not to fabricate armour for those who may be disposed to quarrel with the good work of civilization. It is time for at least a truce to such flouting paragraphs on this grave subject. We had hoped that Alexander Everett's noted vituperation of missionaries ("psuedo-apostles,") was to prove the last from a certain quarter. Consistency at least, requires it; since even there the cause of missions is now professedly espoused.

But to return to our traveller. It was on this voyage, that Cook discovered and named the Sandwich Islands, which are distant about three thousand miles from the Society Islands which he had last left, and four

thousand from New Zealand; and yet the inhabitants were found to speak nearly the same language. The natives looked with wonder on their new visitors; "examined the hands, faces, and clothes of the sailors, and inquired if they could eat;" and then presented them with pigs, yams, &c. After a friendly intercourse of ten days, Cook proceeded north to the continent and anchored in Nootka Sound. Here, they found the savages almost exactly to resemble those on this side of the continent. Ledyard also witnessed at this place as well as at the Sandwich Islands, "human flesh prepared for food," at which the sailors expressed such horror that the act was not repeated in their presence. Here, 'skins were purchased for less than six-pence sterling, that sold in China for one hundred dollars.' This enormous and unexpected profit first suggested to Ledyard the project of that very lucrative trade which has since been prosecuted by Europeans and Americans from the North West Coast to China.

Cook soon coasted northward, passed Berings' Straits in sight of both continents, and traversed the polar seas in August, 1778, in search of a north-west passage, till interrupted by ice. On their way back to the Sandwich islands, they touched, among other places, at the island of Onalaska (perhaps Alaska on some maps,) on the north west coast. Here Ledyard met with a fine opportunity to exhibit and gratify his spirit for adventure. A variety of indications here and elsewhere on the coast, had convinced them that the natives had been visited by white men; and one young chief had given Cook to understand that some were even now on the island, who had come over the great water in a vessel. Cook determined to explore the island to find them, and Ledyard's offer to undertake this perilous task, was readily accepted, he being judged the right man for it. Cook directed him

to return, if possible, within a week, with the assurance that he should, at longest, only wait two weeks for him. With the young chief and his two attendants for guides, he started with some presents, but entirely unarmed. The first day, they proceeded about fifteen miles to a village of about thirty huts, where all crowded round to welcome them.

I was conducted by the young chief, who was my guide, and seemed proud and assiduous to serve me, into one of the largest huts. I was surprised at the behavior of the Indians, for though they were curious to see me, yet they did not express that extraordinary curiosity, that would be expected had they never seen an European before, and I was glad to perceive it, as it was an evidence in favor of what I wished to find true, namely, that there were Europeans now among them. The women of the house, which were almost the only ones I had seen at this island, were much more tolerable, than I expected to find them; one, in particular, seemed very busy to please me; to her, therefore, I made several presents, with which she was extremely well pleased. As it was now dark, my young chief intimated to me, that we must tarry where we were that night, and proceed further the next day; to which I very readily consented, being much fatigued. Our entertainment, the subsequent part of the evening, did not consist of delicacies or much variety; they had dried fish, and I had bread and spirits, of which we all participated. Ceremony was not invited to the feast, and nature presided over the entertainment.

At daylight Perpheela (which was the name of the young chief that was my guide) let me know that he was ready to go on; upon which I flung off the skins I had slept in, put on my shoes and outside vest, and arose to accompany him, repeating my presents to my friendly hosts. We had hitherto travelled in a northerly direction, but now went to the westward and southward. I was now so much relieved from the apprehension of any insult or injury from the Indians, that my journey would have been even agreeable, had I not been taken lame, with a swelling

in the feet, which rendered it extremely painful to walk; the country was also rough and hilly, and the weather wet and cold. About three hours before dark we came to a large bay, which appeared to be four leagues over. Here my guide, Perpheela, took a canoe and all our baggage, and set off, seemingly to cross the bay. He appeared to leave me in an abrupt manner, and told me to follow the two attendants. This gave me some uneasiness. I now followed Perpheela's two attendants, keeping the bay in view, but we had not gone above six miles before we saw a canoe approaching us from the opposite side of the bay, in which were two Indians; as soon as my guides saw the canoe, we ran to the shore from the hills and hailed them, and finding they did not hear us, we got some bushes and waved them in the air, which they saw, and stood directly for us. This canoe was sent by Perpheela to bring me across the bay, and shorten the distance of the journey.

It was beginning to be dark when the canoe came to us. It was a skin canoe, after the Esquimaux plan, with two holes to accommodate two sitters. The Indians that came in the canoe talked a little with my two guides, and then came to me and desired I would get into the canoe. This I did not very readily agree to, however, as there was no other place for me but to be thrust into the space between the holes, extended at length upon my back, and wholly excluded from seeing the way I went, or the power of extricating myself upon any emergency. But as there was no alternative, I submitted thus to be stowed away in bulk, and went head foremost very swift through the water about an hour, when I felt the canoe strike a beach, and afterwards lifted up and carried some distance, and then set down again; after which I was drawn out by the shoulders by three or four men, for it was now so dark that I could not tell who they were, though I was conscious I heard a language that was new. I was conducted by two of these persons, who appeared to be strangers, about forty rods, when I saw lights and a number of huts like those I left in the morning. As we approached one of them, a door opened, and discovered a lamp, by which, to my joy and surprise, I discovered that the two

men, who held me by each arm, were Europeans, fair and comely, and concluded from their appearance they were Russians, which I soon after found to be true. As we entered the hut, which was particularly long, I saw, arranged on each side, on a platform of plank, a number of Indians, who all bowed to me; and as I advanced to the farther end of the hut, there were other Russians. When I reached the end of the room, I was seated on a bench covered with fur skins, and as I was much fatigued, wet, and cold, I had a change of garments brought me, consisting of a blue silk shirt and drawers, a fur cap, boots, and gown, all which I put on with the same cheerfulness they were presented with. Hospitality is a virtue peculiar to man, and the obligation is as great to receive as to confer. As soon as I was rendered warm and comfortable, a table was set before me with a lamp upon it; all the Russians in the house sat down round me, and the bottles of spirits, tobacco, snuff, and whatever Perpheela had, were brought and set upon it; these I presented to the company, intimating that they were presents from Commodore Cook, who was an Englishman. One of the company then gave me to understand, that all the white people I saw there were subjects of the Empress Catherine of Russia, and rose and kissed my hand, the rest uncovering their heads. I then informed them as well as I could, that Commodore Cook wanted to see some of them, and had sent me there to conduct them to our ships.

These preliminaries over, we had supper, which consisted of boiled whale, halibut fried in oil, and broiled salmon. The latter I ate, and they gave me rye-bread, but would eat none of it themselves. They were very fond of the rum, which they drank without any mixture or measure. I had a very comfortable bed composed of different fur skins, both under me and over me, and being harassed the preceding day, I went soon to rest. After I had lain down, the Russians assembled the Indians in a very silent manner, and said prayers after the manner of the Greek church, which is much like the Roman. I could not but observe with what particular satisfaction the Indians performed their devours to God, through the medium of their little crucifixes, and with what pleasure they went through

the multitude of ceremonies attendant on that sort of worship. I think it a religion the best calculated in the world to gain proselytes, when the people are either unwilling or unable to speculate, or when they cannot be made acquainted with the history and principles of Christianity without a formal education. pp. 82—86.

Ledyard's opinion, here expressed, of the adaptedness of Catholic ceremonies to savage and uncultivated minds, is well worth remembering on many accounts. The fact may account, in some measure, for the multiplication of these ceremonies in the dark ages of the church, as well as for the ready and extensive spread of the Catholic religion among barbarians, and may perhaps increase our fear of a diversion at least, at the Sandwich Islands by the late Catholic mission there.

We resume our extracts to complete the story. The morning after his arrival it snowed.

In the afternoon, the weather cleared up, and I went out to see how those Russian adventurers were situated. I found the whole village to contain about thirty huts, all of which were built partly under ground, and covered with turf at the bottom, and coarse grass at the top. The only circumstance that can recommend them is their warmth, which is occasioned partly by their manner of construction, and partly by a kind of oven, in which they constantly keep a fire night and day. They sleep on platforms built on each side of the hut, on which they have a number of bear and other skins, which render them comfortable; and as they have been educated in a hardy manner, they need little or no other support, than what they procure from the sea and from hunting. The number of Russians were about thirty, and they had with them about seventy Kamtschadales, or Indians from Kamtschatka. These, with some of the American Indians, whom they had entered into friendship with, occupied the village, enjoyed every benefit in common with the Russians, and were converts to their religion. Such other of the aborigines of the island, as had not

become converts to their sentiments in religious and civil matters, were excluded from such privileges, and were prohibited from wearing certain arms.

I also found a small sloop of about thirty tons burthen lying in a cove behind the village, and a hut near her, containing her sails, cordage, and other sea equipage, and one old iron three pounder. It is natural to an ingenuous mind, when it enters a town, a house, or ship, that has been rendered famous by any particular event, to feel the full force of that pleasure, which results from gratifying a noble curiosity. I was no sooner informed, that the sloop was the same in which the famous Bering had performed those discoveries, which did him so much honor, and his country such great service, than I was determined to go on board of her, and indulge the generous feelings the occasion inspired. I intimated my wishes to the man that accompanied me, who went back to the village, and brought a canoe, in which we went on board, where I remained about an hour, and then returned. This little bark belonged to Kamtschatka, and came from thence with the Asiatics already mentioned to this island, which they call Onalaska, in order to establish a pelt and fur factory. They had been here about five years, and go over to Kamtschatka in her once a year to deliver their merchandise, and get a recruit of such supplies as they need from the chief factory there, of which I shall take further notice hereafter.

The next day I set off from this village, well satisfied with the happy issue of a tour, which was now as agreeable as it was at first undesirable. I was accompanied by three of the principal Russians, and some attendants. We embarked at the village in a large skin boat, much like our large whale-boats, rowed with twelve oars; and as we struck directly across the bay, we shortened our distance several miles, and the next day, passing the same village I had before been at, we arrived by sunset at the bay where the ships lay, and before dark I got on board with our new acquaintances. The satisfaction this discovery gave Cook, and the honor that redounded to me, may be easily imagined, and the several conjectures respecting the appearance of a foreign intercourse were rectified and confirmed. pp. 88—90.

This we take to be the rude commencement of those Russian establishments which have since been extended along the north-west coast.

On the return of the ships to Hawaii, the largest of the Sandwich Islands, he was welcomed with ceremonies of respect resembling the deepest adoration, the natives covering their faces with their hands, and falling prostrate on the beach before him at his landing. Mutual feasting ensued. While things were in this happy state, Ledyard, true to his nature, betook himself to the arduous task of climbing the snowy summit of the famous *Mouna Roa*. But in this, he was less successful than our enterprising missionary, Mr. Goodrich, who is the first that ever reached that frightful eminence.

It seems that Cook did not exercise his ascendancy with the mildness and equity which wisdom and humanity required. On the contrary, from the details of their intercourse, and finally of the circumstances of his death, as given by Ledyard, it is manifest that Cook and his men were the aggressors. Severe requisitions, haughty treatment, breaking down and plundering for wood the fence that enclosed a sacred *Morai*, and finally shooting an individual with his own hand, when resistance was menaced, were the leading provocations that induced his destruction. The islanders had, on their part been guilty of repeated thefts from his ships, particularly of a boat. As Ledyard was an eye witness, and had no inducement to misstate, and especially as a regard to plain truth appears throughout his life to have been his conspicuous moral trait, we have no doubt of the correctness of his narrative in the points in which it differs from the English. The whole account is quite interesting; but we have not room for more particulars.

As the season advanced, the ships again sailed for the polar seas, but with no better success; and finally re-

turned to England by way of China and the Cape of Good Hope, after an absence of four years and three months.

Ledyard was the first to advance the now current opinion, that the whole of Polynesia was peopled from the same source. In his discussion of this subject, and indeed of all others, he evinces a very original and philosophic mind—a power to note and discriminate facts and to combine and reason from them.

It will be perceived that Ledyard was serving in the British navy during the time of our revolution; but we count it much to his honor that during the two succeeding years, “he refused to be attached to any of the squadrons which came out to America, giving as a reason, that he would not appear in arms against his native country.” Had he been at home all this time, it is impossible to conjecture the achievements of his bold and aspiring spirit prompted by his enthusiasm for liberty, and abhorrence of oppression. In 1782 he consented to come upon our coasts, but the event proved it was but to take an abrupt leave of his ship and find his way to his friends.

After an affecting interview with his mother on Long Island, he proceeded to Hartford, where he was induced to seat himself quietly down to the task of a narrative of his voyage with Cook. But before he had completed this task, fired with a new project, he rose and ranged through our cities on the coast, back and forth from Boston to Philadelphia, in quest of some merchant or adventurer to fit him out with a ship for a trading voyage to the North-west coast and China. It was his plan, after seeing his proposed cargo of furs on board to dismiss his ship to complete her voyage, and to return himself on foot and alone across our continent to the eastern shore. This was indeed a bold project, and one which we should expect none but Ledyard either to devise or ex-

ecute. And however much he might need and desire the immense gains which he very justly anticipated from the commercial part of the enterprise, we have no doubt that his chief desire was the opportunity of a wild tramp home, through our immense wilds and savage tribes. More than a year was consumed in abortive negotiations for this purpose, in which he had almost succeeded several times, with the patriotic Robert Morris and others. At length despairing of success in this country, he sailed for Spain in June 1784; and thence to France, pursuing the same object with increasing ardor—with occasionally greater hopes of success—and with the like total defeat. In France he met with a very kindred spirit, in the person of the famous Paul Jones, who advanced him money, of which he was destitute, and who at one time entered deeply into his plans, and made extensive arrangements for embarking with him personally in the expedition. He also became intimate there with Mr. Jefferson, Lafayette, and other men of distinction; and had the address to win their respect and confidence and pecuniary aid. In a letter to his cousin in America, he says, at this time:

You wonder by what means I exist, having brought with me to Paris this time twelve months only three louis d'ors. Ask vice-consuls, consuls, ministers, and plenipotentiaries, all of whom have been tributary to me. You think I joke. No; upon my honor, and, however irreconcilable to my temper, disposition, and education, it is nevertheless strictly true. Every day of my life, my dear cousin, is a day of expectation, and consequently a day of disappointment. Whether I shall have a morsel of bread to eat at the end of two months, is as much an uncertainty, as it was fourteen months ago, and not more so. The near approach, that I have so often made to each extreme of happiness and distress, without absolutely entering into either, has

rendered me so hardy, that I can meet either with composure. pp. 167, 168.

He now began to turn his eye to the east, resolved to search his object by land across the north of Europe and Asia, as he could not make his passage to the west by sea. To this end Mr. Jefferson, who warmly patronised this project, put matters in a train for obtaining the requisite passport from the Empress Catharine to traverse her dominions. But before an answer was returned from the Russian court, Ledyard was delightfully surprised by an invitation to London, sent him by an eccentric English gentleman who had met with him in France, with an offer of a free passage in a ship then just ready to sail for the desired coast. It is needless to say that he at once accepted the proposal and was soon on board. A present of twenty guineas from his eccentric friend, who was Sir James Hall, enabled him to purchase "two great dogs, an Indian pipe, and a hatchet." This singular outfit was designed as an equipment for his ultimate tour across the American continent. His dogs were to be his companions and his guard, and to assist in taking game for food; his hatchet was for convenience; and his pipe for an emblem of peace.

The vessel went down the Thames and put to sea. Now was "the happiest moment of his life." But she was not out of sight of land before she was brought back by an order from government. On this he wrote to Dr. Ledyard as follows:

I am still the slave of fortune, and the son of care. You will be surprised that I am yet in London, unless you conclude with me, that, after what has happened, nothing can be surprising. I think my last letter informed you, that I was absolutely embarked on board a ship in the Thames, bound to the North-west Coast of America. This will inform you, that I have disembarked from said ship, on account of her having been unfortunately seized by the cus-

tom-house, and eventually exchequered; and that I am obliged in consequence to alter my route; and, in short, every thing, all my baggage—shield, buckler, lance, dogs, squire,—and all gone. I only am left;—left to what? To some riddle, I'll warrant you; or at all events, I will not warrant any thing else. My heart is too much troubled

at this moment to write you as I ought to do. I will only add, that I am going in a few days to make the tour of the globe from London east on foot. I dare not write you more, nor introduce you to the real state of my affairs. Farewell. Fortitude! Adieu. pp. 176, 177.

(To be Continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE.

Gymnasium at New-Haven.—This institution just established by the Messrs. Dwights on a very liberal scale, is now opened, with flattering prospects. From forty-five to fifty scholars are engaged, of whom *thirty* have arrived. The Instructors are,

Rev. S. E. DWIGHT, } *Principals.*
Mr. H. E. DWIGHT, }

Prof. ANDREWS, late of the University of North Carolina, *Teacher of Latin.*

Mr. JOSEPH A. PIZARRO, late *Teacher of Spanish* in Partridge's Military Academy.

Mr. CHAS. A. COULOMB, late *Teacher of French* in Nassau Hall.

Mr. SOLOMON STODDARD, Jr., *Teacher of the Greek Language.*

Mr. STYLES FRENCH, *Teacher of Mathematics.*

Mr. ALDYS S. ALLEN, *Teacher of Penmanship, Gymnastics, and Music.*

The Instructors in the *German and Italian Languages* are not yet arrived. We purpose to give a more full account of the institution at another time.

Aldenia. The Rev. Timothy Alden, President of Alleghany College, following the example of the Bishop of Ohio, has laid out a village with this name, in honor of the benefactors of the College. Two of the streets are called Winthrop and Bentley streets, in memory of the late Hon. James Winthrop, and the late Rev. Dr. Bentley, the two greatest benefactors of the institution; another is named Thomas Alley, after the late Isaiah Thomas, Esq. of Worcester.

Moral power of the Press.—The value of the press as an auxiliary in the cause of benevolence is strikingly

exhibited in the following estimate. Without the aid of printing some of our noblest institutions, as the Bible and Tract Societies, could not even exist, and all the benevolent operations of the age would be reduced to a very limited scale.

It is announced in the London Times, that that paper is now printed with an improved machine which takes off the astonishing number of *four thousand* copies in an hour, or seventy in a minute. It is computed that to *write out* the contents of one of the numbers of that paper would employ an amanuensis six days; and as about 8000 copies are circulated daily, it would constantly require 48,000 persons to accomplish what is now done with one press.

The American Bible Society is now prepared to print at the rate of three hundred thousand copies of the Scriptures yearly. We shall leave it to our readers to make the estimate how many scribes would be requisite to produce Bibles at this rate, together with the number of buildings, desks, &c. which would be necessary for their accommodation.

But this is not the whole view of the matter. The great saving of paper is to be taken into the account—to say nothing of the comparative neatness of execution. “The paper requisite for an amanuensis to write out in an ordinary hand, the contents of the Times newspaper, would cost twelve times as much as the paper used for printing it; the great bulk of this paper would make it very inconvenient to read, and almost impossible to circulate, the journal.

“The importance of compression then is obvious, and if, for the sake of it, the amanuensis should be obliged to compress his writing into the same

space as the printing, supposing it possible, it would take at least four times as long to perform his task. To write out in this way the *Times* newspaper would, therefore, occupy one hundred and ninety-two thousand scribes. But the press which works off this newspaper is moved by steam, and completes the impression in two hours; if it were necessary, the same press might be kept going twenty four hours, in which time it would do the work of *two millions two hundred and four thousand scribes!!!* Yet all the manual operations which produce this result are performed by about *two dozen hands!* Such are the advantages we owe to mechanical art, that *one man* can do, in the present day, what four centuries ago, would have required *one hundred thousand!*"

Education in France.—M. Charles Dupin, of the French Chamber of Deputies, in a speech against the policy of the late ministry, makes the following singular statement.

"You have been told, Gentlemen,

that the ministry had prosecuted certain objects of public utility: I acknowledge it; I say more, the thing was indispensable. It was necessary to make a grant of some small sums out of the millions annually drawn from private fortunes, under the name of public tax, in order that the people might believe in the necessity of taxation, but it is in the very inequality of the appropriations that I discover the spirit of the ministry. Gentlemen, France contains 2 1-2 millions of horses, and 32 millions of men. The ministerial budget allows for the improvement of breed, and for the bringing up of 2 1-2 millions of horses, 1,305,000 francs; and for the improvement of the human race, for the primary instruction of 32 millions of men, it allows 50,000 francs. Thus, for the amelioration of 100 horses in France, the public treasury allows 72 francs, and for the amelioration of 100 Frenchmen it only allows 16 hundredths of a franc."

NEW PUBLICATIONS.

RELIGIOUS.

Letters to an Anxious Inquirer, designed to relieve the difficulties of a friend under Serious Impressions. By T. Charlton Henry, D. D., late Pastor of the Second Presbyterian Church, Charleston, S. C. Charleston.

Etchings from the Religious World. By Thomas Charlton Henry, D. D., late Pastor of the Second Presbyterian Church, Charleston, S. C. Charleston, 1828.

Unitarianism an Exclusive System; or the Bondage of the Churches that were planted by the Puritans: a Sermon, preached on the occasion of the Annual Fast, April 3, 1828. By Parsons Cooke, Pastor of the East Church in Ware. Belchertown.

Thoughts on Revivals; by Rev. B. B. Smith, Rector of St. Stephen's Church, Middlebury, Vt. Middlebury, 1828.

MISCELLANEOUS.

A Political and Civil History of the United States of America, from the year 1763 to the close of the administration of President Washington, in March, 1797: including a Summary View of the Political and Civil State of the North American Colonies, prior to that period. By Timothy Pitkin. In Two Volumes. New-Haven: Ezekiah Howe and Durrie & Peck.

Remarks on Duelling. By Walter Colton. Jonathan Leavitt, New-York: Crocker & Brewster, Boston.

MONTHLY RECORD.

RELIGIOUS.

The late anniversaries in New-York, in the month of May, were attended with more than undiminished interest. The Reports of the various Societies are not yet printed, but valuable abstracts from them have been published in the New-York Observer.

The *American Bible Society*, notices in the beginning of its Report, the death of four of its Vice Presidents within the year; Tilghman, Worthington, Phillips, and Clinton; and the death of one of its managers, Thomas Eddy, of the Society of Friends. It also mentions the resignation of its late venerable President, the Hon. John Jay, and the election of the Hon. Richard Varick in his stead; also the resignation of the Treasurer, W. W. Woolsey, Esq. and the election of John Adams, Esq. in his stead.

In the course of the past year, 21 have been added to the number of *Life Directors*, and 123 to the number of *Life Members*; making the aggregate of the former, 179, and of the latter, 1,113.

The number of *Auxiliary Societies* was stated in the Report of last year, to be 547; to which number, 44 have since been added, making the total number at the present time, 591.

The *Receipts* of the past year, from all sources, have amounted to \$75,879 93; being an increase of \$10,637 05 over those of the preceding year. Of this sum, \$44,603 48 was received in payment for books, \$2,240 towards liquidating the debt on the Society's House, and \$17,610 86 as free donations to the Institution.

The whole number of *books printed* during the year, or now in the press, is 118,750. Of this number, 65,250 are English Bibles, and 53,000 English Testaments. The stereotype plates for a Sunday School Bible and Testament have been completed, and books printed from them, highly satisfactory to the Board, as they doubtless will be to the public generally.

From the first of May, 1827, to the 1st of the present month, there have been issued from the *Depository* 73,426

Bibles in English, 57,053 Testament in English, 1,643 Bibles in Spanish, 1,447 Testaments in Spanish, 299 Bibles in French, 270 Testaments in French, 312 Bibles in German, 88 Testaments in German, 43 Bibles in Welsh, 10 Bibles in Dutch, 1 Gaelic Bible, 11 Testaments in Portuguese, 4 Mohawk Gospels:—Making a total of 134,604 copies, which is an increase of 62,996 over the issues of the previous year.

The total number distributed since the formation of the Society in 1816, is SIX HUNDRED AND FORTY-FOUR THOUSAND TWO HUNDRED AND SEVENTY-FIVE.

Of the issues of the present year, 127,347 have been by direct sale, and 7,260 as gratuitous distributions.

At the beginning of the year the Society had but eleven *presses*, and those worked by hand. This class of presses has been increased to 20.—Here they have been obliged to stop; for their House would contain no more, and at the same time leave room for the other operations of the Society. Finding themselves thus straitened, they have recently procured additional ground, and are about to commence the erection of another House, which will be completed in the coming July. In this House are to be placed 8 presses, worked by steam-power, (equal to 20 of the former kind;) together with 20 hand-presses now in their present building, which must be removed from the present House, to give additional room for binding. When these changes are made, the Board expect to be able to print at the rate of 300,000 copies per annum.

The number of *Agents* employed by the Society the past year is 11. They have directed their efforts rather to the formation of Auxiliaries and Branches than to the collection of funds, and in this work much has been accomplished.

The principal part of the foreign Scriptures mentioned above have been sent to the Mexican and South American States, and to the West India Islands. The manner in which a part of these were distributed is rather remarkable. The vessel being wrecked in which they had been shipped, they

were plundered by the Indians, carried to Maracaibo, and there sold at a high price to such as wished to purchase.

At the request of Mr. Parvin, at Buenos Ayres, 271 Spanish Bibles were sent to his care for sale or distribution, and 274 to a correspondent at Monte Video, in Brazil. Others have been sent to Matanzas and Port au Platt, in the West Indies, and a small quantity in Dutch and English to St. Thomas; designed principally for the supply of families whose Bibles had been destroyed the preceding year by a distressing fire in that Island.

Very recently, the Managers voted \$500 to supply the Rev. Jonas King with copies of the Greek Scriptures for distribution in his contemplated visit to Greece.

Following the principles of the British and Foreign Bible Society, the Managers, some time since, procured stereotype plates for the Catholic Bible, designed for distribution in parts of South America, where the common Bible would not be received.

The late discussion in Great Britain as to the lawfulness of circulating the Apocrypha in connexion with the canonical books, even for good purposes, has raised a similar question among the Managers of this Society. To perpetuate that harmony which so happily prevails among their Auxiliaries, and prevent an evil which has shaken the British and Foreign Society as with the heavings of an earthquake, the Board have with great unanimity resolved that no books containing the Apocrypha, shall hereafter be issued from their Depository. The plates of the Spanish Bible (the only one containing the Apocrypha,) are, therefore, to be speedily altered, and the inspired books to be circulated, as their Great Author prepares the way.

American Tract Society.—The Report begins with a brief allusion to the extraordinary operations of the past year in extending the circulation of the Holy Scriptures, increasing the number of missionaries in our own and foreign lands, multiplying the number of Sabbath Schools, and promoting the better observance of the Sabbath. Equally signal have been the smiles of Providence upon the efforts for the circulation of Religious Tracts: inasmuch that, although the results of the

previous year were so great as to be attributed by many to the excitement of novelty or some other temporary influence, they are only to those of the year now closing as three to five.

The Report makes mention of the death of the Hon. William Phillips, one of its Vice Presidents, and Rev. Drs. Henry and Payson, two of its Directors. It also speaks of the death of the Rev. Leigh Richmond, author of the "Dairymen's Daughter," the "Young Cottager," and the "African Servant,"—and the Rev. William Rust, author of the "Swearer's Prayer."

Within the past year the Publishing Committee, in the discharge of their responsible duties, have examined a number of treatises, both original and selected, and have adopted twelve new tracts into their duodecimo series in English, which extends that series to page 204 of Vol. VII. To the series in Spanish seven have been added. In the German language, which in some portions of our country is extensively spoken, *twenty-four* Tracts have been stereotyped and published; *three* have been printed in the Hawaiian language for circulation at the Sandwich Islands; and two, together with the Ten Commandments and four handbills, in Italian, for circulation in the Island of Malta.

Besides the above in the duodecimo form, *sixty-five* Children's Tracts have been stereotyped, and most of them printed.

Through the liberality of four respectable friends of the cause, of as many different denominations, who contributed \$800 for the purpose, that excellent work, "Doddridge's Rise and Progress of Religion in the Soul," has also been stereotyped and printed, and will be sold at the low price of 37 1-2 cts. per volume.

Of the American Tract Magazine, 5000 copies are issued monthly. The Christian Almanac for 1823 was published in *twenty distinct editions*, one of which was fitted for general circulation throughout the United States, and the others to the meridian and latitude of the following places respectively: Boston, Hartford, Albany, Rochester, Utica, New-York City, Philadelphia, Pittsburgh, Baltimore, Richmond, Charleston, Raleigh, N. C., Augusta, Geo., Huntsville, Alab., Washington,

Alab., N. Orleans, Nashville, Cincinnati, and St. Louis.

Total No. of Tracts printed during the year, in English, French, Italian, Spanish, German, and Hawaiian, 5,019,000

Do. since the Society was formed, - - - 8,834,000

Whole number of pages 12mo. printed the past year, not including 12,760,000 pp. of covers, - - - 53,667,000

Do. do. since the Society was formed, - - - 97,835,000

Whole No. pp. Children's Tracts printed the past yr. 5,203,000

Whole No. copies American Tract Magazine, - 40,500

Do. Christian Almanac, printed at the Soc. House, 123,900

Of the Rise and Progress, (560,000 pages,) - 2,000

Whole No. pp. 12mo. Tracts distributed the past year, 46,321,734

Do. since the Society was formed, - - - 74,701,516

The gratuitous distributions of the past year have been as follows:

	Pages.
To the Sandwich Islands,	645,000
To the Mediterranean,	269,000
To other foreign lands,	91,238
W. and S. of the Alleghanies,	976,133
To other parts of the U. S.	611,602
Total gratuitous distribution,	2,602,978

The Committee have voted an appropriation of \$300 to the Rev. Jonas King, to be employed by him in procuring translations of the Society's Tracts into Modern Greek, for distribution under his direction in his contemplated mission to Greece.

The Committee express their conviction that far more ought to be done in the work of gratuitous distribution, and assure the Christian public that nothing but means is wanting to enable them to disperse millions of pages every year among those who enjoy very few, if any, of the privileges of the Gospel.

The total receipts of the year are \$45,134 58. The expenditures amount to the same sum, leaving the Society entirely dependent upon the Christian public for the means of carrying forward and extending its operations.

Among other Branches of the Society is one in each of the six principal

cities of the United States: Boston, New-York, Philadelphia, Baltimore, Charleston, and New-Orleans. That at Boston has between 500 and 600 Auxiliaries; has procured from the Depository of the Parent Society, the past year, more than 7,000,000 pages of Tracts, and remitted to its Treasury \$7,229 78, including an unconditional donation of \$1000, and donations for specific objects to the amount of \$906 25 more. The New-York City Branch distributed, during the first year of its existence, 2,368,548 pages of Tracts; and its remittances to the Parent Society, during the year ending May 1, have been \$1,585 45. The Philadelphia Branch has already recognized 153 Auxiliaries, and remitted to the treasury of the Parent Society \$3,984 38. It has also resolved, quite recently, that, with reliance on Divine aid, an Auxiliary Tract Society shall be formed in every inhabited township, and every congregation that will grant permission, in the States of Pennsylvania and Delaware, before the 1st of Jan. 1830. The other Branches are also prosperous.

The number of new Auxiliaries, formed during the past year, is 268; making the whole number of Branches and Auxiliaries 640, exclusive of those connected with the Society's Branches and Auxiliaries. Of these, 76 are in Connecticut, 215 in New-York, 61 in New-Jersey, 77 in Virginia, 65 in States and Territories West of the Alleghanies, and the remaining 146 in other States of the Union.

Not the least interesting item in the Report is the following:

During several months of the past year an interesting work of grace has been apparent among the females employed in printing, folding, and stitching Tracts in the Society's House. Since the commencement of this refreshing, 41 different individuals have been employed in these departments of labors, 15 of whom were previously members of the church. Of the remaining 26, eighteen now cherish a hope in Christ, and most of them have connected themselves with churches of different denominations in the city. A similar blessing, and simultaneous in its progress, has been witnessed among the young women employed at the House of the American Bible Society.

American Home Missionary Society. In the first year of its existence it extended aid to 196 congregations and missionary districts, in the support of 169 ministers. The whole number of ministers employed since May 9, 1827, is *two hundred and one*, and the number of congregations and missionary districts aided, *two hundred and forty-four*.

Of the whole number of missionaries employed, 125 are settled as pastors, or are statedly engaged in single congregations; and 33, including agents, are allowed to exercise their ministry in a larger extent of country.

The amount of ministerial labor performed by the Society's missionaries within the year, is equal to 133 year's labor of an individual; and in most cases, this labor has been of a character which God has owned and blessed. In no less than 39 of the congregations, there have been special revivals; and not less than 1300 souls have been made the hopeful subjects of renewing grace, as the direct and immediate effects of the efforts of the Society in a single year.

Since the last Anniversary, 85 Auxiliaries and Associations have been recognised, among which are the "Massachusetts Missionary Society," the "New-Hampshire Missionary Society," the "Vermont Domestic Missionary Society," the "Hampshire Missionary Society," (Mass.) the "Missionary Society of the Presbytery of South Alabama," and several County Societies recently formed in Ohio and other States.

The receipts of the year amount to \$19,799 28, and the expenditures to \$17,306 43. There is a balance of \$8,539 89 in the treasury, which balance, however, is nearly twice pledged by the engagements of the Committee in more than the sum of \$13,000, to congregations, missionaries, and agents, now on the Society's books.

Twenty-five individuals have within the year been constituted Directors for life, by the payment of \$100 each, and 108 persons Members for life, by the payment of \$30 each. The largest donation received from an individual, (Rev. Mr. Dwight, of Geneva,) is \$1000.

American Education Society. Ninety-one young men have been received

upon the Society's funds during the past year, making the whole number who have been aided in a greater or less degree by its patronage 660. The number received during the previous year was 35. The highest number ever received in a single year previous to the past, is 65.

The whole number of young men, now under the patronage of the Society and its Branches, is not far from 300. They are pursuing their studies in 7 Theological Seminaries, 12 or 15 Colleges, and a large number of Academies. The plan of supervision, which was mentioned in the last Report, has been carried extensively into execution during the year; and while the information thus elicited has furnished new evidence of the decidedly promising character of the young men generally under the patronage of the Society, it has, nevertheless, satisfied the Directors of their duty to withhold assistance from *seven* young men, who were found deficient in the qualifications required by the Constitution.

There are now Branches of this Society in Maine, New-Hampshire, Vermont, Connecticut, and New-York; all of which are in successful operation. The Presbyterian Branch has Auxiliaries in nearly all the Middle States; and a disposition to co-operate in the enterprise has long been manifested in the remoter sections of the Union.

The receipts of the year have amounted to \$33,017 59; or if we include the revenue of the Branches not reported, \$35,000. Of this sum \$16,356 88 has been received on account of scholarships, and \$5000 as a legacy from the late Hon. William Phillips, who for twelve years was the active President of the Society. More than \$1000 is money *refunded* during the year by former beneficiaries, who have thus, in their turn, become benefactors. In their efforts towards their own support, the different beneficiaries of the Society have earned, during the past year, an aggregate of *five thousand dollars*; more than \$1100 of which was received for various kinds of manual labor, and the remainder for teaching School. In several of the Institutions where the young men are located, arrangements are making for systematic labor and exercise, which promise important advantages, both as it respects

health, and also the economy of procuring a public education.

Respecting the necessity of greater effort, the Report says,

"At the rate in which we are now advancing, centuries will waste away before the glad tidings of a Saviour will be spread through the world. A crisis is coming,—and unless we entirely mistake the signs of the times, it is not far off,—when it must be decided whether the cause of foreign and domestic missions, as well as the general cause of Christian benevolence, shall be retarded, and the hopes of thousands destroyed, for want of laborers properly qualified to promote them. An enlightened and venerable Professor in one of our Seminaries, who has long occupied a high post of observation, has said, "that, taking into view the missionary as well as the pastoral service, if we had a thousand able and faithful men added at once to our present number of ministers, they might all be usefully employed."

Young Men can be found. Hitherto it has pleased God to take three fourths of our foreign missionaries, and more than one half of our domestic missionaries, from among that class of young men whom it is the object of the American Education Society and other similar Societies to qualify for the ministry. Of 872 young men who have been educated at the Theological Seminaries of Andover, Princeton, and Auburn, 555 have been indigent youth, who needed, and who have actually received, the benevolent aid of the Church. Since the holding of the Convention at Auburn a few months since, when it was resolved to make a special effort for the education of pious young men residing in the Western District, more than fifty applications have been presented for aid. And the Directors express their confident belief that it is in the power of the Presbyterian and Congregational churches to bring forward for this great work two thousand young men in the course of a single year.

Union for the Observance of the Sabbath. During the season of the Anniversaries, a convention was held in New-York, which resulted, after several meetings, in the formation, on the 9th of May, of a general association

for the preservation of the Sabbath. The meetings were attended by a large number of interested listeners, and "a more animated and thrilling debate," says the New-York Observer, "we have seldom, if ever, heard. It arose, not from any difference of feeling in respect to the sacredness of the Sabbath and its grievous profanation, but from honest doubts concerning the best means of promoting its proper observance. Happily, there was but one heart and mind in the result. The formation of a General Society, which should be to its various Branches, Auxiliaries and friends, what the heart is to the human system, seemed now to be regarded with universal favor."

The name adopted is "*The General Union for promoting the observance of the Christian Sabbath.*" The Society is to consist, indiscriminately, of the friends of morality and religion, of all denominations, who may choose to combine their influence for the promotion of this interesting object. Any person may become a member by subscribing the Constitution and signing the following pledge, viz.

"We, whose names are undersigned, do hereby acknowledge our obligation to keep the Sabbath according to the Scriptures; and we pledge ourselves to each other and to the Christian public, to refrain from all secular employments on that day; from travelling in steam-boats, stages, canal-boats, or otherwise, except in cases of necessity or mercy, and to aim at discharging the duties of that sacred day; and also that we will, as circumstances admit, encourage and give a preference to those lines of conveyance whose owners do not employ them on the Sabbath."

"It is not the object of this Union," say the Committee in their very eloquent address to the public, "to enforce the laws of the several States in favor of the Sabbath. We have not the madness to think of coercion merely. We know that our countrymen can violate the Sabbath if they will; and our only hope is, that, by the blessing of God, we shall be able to persuade them not to do it. It is by the calling up of a general attention to the subject; by the extension of information; by the power of example; by renovated vigilance in families and

among the ministers of Christ and the professors of his religion; and by withdrawing our capital and patronage, as fast as may be, from all participation in the violation of the Sabbath,—that we hope to convince the understandings of our countrymen, and awaken their consciences, and gain their hearts to abstain voluntarily and entirely from the violation of that day which God has given to us as the token of his love, and upon which he has suspended all our hopes for time and eternity.

“We disclaim coercion in any proper sense of that term; but we avow our purpose, to employ all lawful motives to persuade our fellow-citizens to “cease to do evil, and learn to do well,” on the Sabbath-day. We have come to the conclusion, to withdraw our capital and patronage from the prostration of the Sabbath, because no alternative remains but this, or the ruin of our Republic. The business of this young gigantic nation, gathered from such a soil, conducted with such enterprise, and stimulated by such characteristic thirst of gain, threatens to bear away, in one deep and resistless stream, whatever is embarked on its bosom; to engulf, in one spacious vortex, whatever falls within the circumference of its attraction. This tide of business is in so many ways interwoven, that individual resistance on the Sabbath, or the resistance of a Town, or City, or State, is hopeless. No alternative is left but union of effort, and withdrawal from the appalling stream, and in such numbers all over the land, as that, if a counter current cannot instantly be formed, a remnant, at least, shall be saved.”

The Hon. Stephen Van Rensselaer is elected President of the Union, and among the Vice Presidents are gentlemen of distinction of various denominations and professions, and in different and distant parts of our land.

POLITICAL.

Congress. A large number of bills have been passed, as the session draws to a close. Among them is the Tariff bill, which we believe was before its final passage nearly amended out of favor with all parties, and talked out of longer endurance in either House. A bill has also passed, making liberal

provisions for the survivors of the Revolution.

We are glad to learn that Lieut. Percival, of the Navy, is undergoing a trial at Charleston, for his misconduct at the Sandwich Islands.

United States and Great Britain. It will afford the sincerest satisfaction to the enlightened and good of both countries, to perceive the most friendly dispositions reciprocally cherished between the United States and Great Britain.

Three Conventions have recently been concluded between the two governments, which have been published by proclamation of the President. One of these continues in force, for an indefinite period, the commercial treaty of July 3, 1815, which was renewed in 1818 to expire in ten years, (in October next) unless again renewed, as it has been by the present treaty. The other conventions respect the boundary lines between us and that Government.

England. A Bill has been introduced into Parliament for the repeal of the *Corporation and Test Acts*. It has occasioned much interesting and amicable discussion in both Houses. A very unexpected degree of liberality has been manifested towards the measures on the part of the friends of the Church establishment, and there is a strong probability that the bill will pass. The liberal feeling and good sense of Englishmen will prevail.

Pauperism in England. By late returns to the House of Commons, it appears that upwards of thirty-four and a half millions of dollars were raised by taxation for the support of the poor of England and Wales during the year ending in March, 1827—an amount greater by nine per cent. than that of any former year. Thus the evils of pauperism are alarmingly on the advance. Whether the fact is owing wholly to the increase of paupers, or in part to mismanagement in the collection and distribution of the funds, does not appear. About six millions of dollars out of the sum abovementioned went into the hands of agents.

Portugal, is disquieted by the revolution which has recently taken place

in its government. The Infant Don Miguel, who assumed the regency in February, and took the oath of fidelity to the constitution, has pursued a course of measures entirely subversive of that instrument. He dismisses from office men obnoxious for their liberal principles, takes upon himself the character and style of royalty, and has done every thing short of openly proclaiming himself absolute king. He is restrained from proceeding to this extent, by the influence of the British ambassador, and by the mixed complexion of public opinion. It is needless to say that there is in Portugal, as in every Christian country, a spreading leaven of hostility to the old doctrines of despotism and legitimacy.

Russia and Persia. A treaty of Peace between these powers, after some equivocation and delay on the part of Persia, was finally concluded at Tourkmantchai on the 22d of February. Russia acquires,—besides a large sum of money,—a very valuable accession of territory, “the khanats of Erivan and Nakhetchevan,” which are to be called the Province of Armenia.

Russia and Turkey. The world is still held in suspense respecting the issue of affairs between the Czar and the Sultan. Abundance of rumors have been circulated and eagerly read, but this only is certain:—nothing decisive has yet taken place, while both Governments continue their preparations for war as though war were inevitable.

Batavia. The war continues between the Dutch and Japanese, and the latter have become too powerful for the Dutch Colonists and troops. The climate has made fearful havoc among the last reinforcements, sent from the Netherlands. Out of 5000 soldiers, 1000 have fallen victims and died, and 1000 more were in the hospitals, and the remainder were so enfeebled by disease, and so weak, that all offensive operations were of necessity resigned, and the Dutch Colonists and troops were reduced to act together on the defensive. It is not impossible that Batavia will, ultimately, be lost to the Netherlands.

MISCELLANEOUS.

Calamity at Boston. A very distressing accident occurred recently at the laying of the corner-stone of a Methodist Church in Boston. Near the close of the exercises, and while the Rev. J. N. Maffit was addressing the audience, a part of the flooring gave way and instantly precipitated about two hundred persons into the cellar, twelve feet in depth. Many bones were broken and other injuries received, some of which it was feared would prove mortal. Several had both legs broken. The sufferers were not less than forty in number. Many of them being poor, a collection was taken up for their relief.

Ecclesiastical aggrandizement. The Church Register (Philadelphia) publishes the following account without comment,—as though such pageantry were in no wise inconsistent with the simplicity of the gospel.

Enthronement of the Bishop of Winchester. The Right Rev. Dr. Sumner, the new bishop of this diocese, having determined that he would be enthroned in the cathedral in person, and not as usual, by proxy, considerable interest was excited to witness the ceremony. Since the Reformation, no bishop of Winchester has, we are informed, been enthroned in person. The bishop, surrounded by the dean and chapter, the archdeacons and clergy of the two archdeaconries within his lordship's spiritual jurisdiction, Winchester and Surrey, proceeded to the cathedral. About eleven o'clock, prayers were chaunted by the minor canons and choristers, his lordship having first been seated on the episcopal throne, in the great aisle. The ceremonial was as simple as the sublime liturgy which accompanied it. The cathedral was full to overflowing, of respectable persons; and there was not throughout its whole space, a single spot vacant. After the ceremony had concluded, his lordship, proceeding in the same manner as he had entered the cathedral, retired to an adjoining chamber, where the clergy of the diocese attended, and paid their respects. His lordship dined with the Mayor and Corporation in the evening; and several other parties were given on the occasion.

ORDINATIONS AND INSTALLATIONS.

March 12—Rev. THEOPHILUS PACKARD, Jun. was ordained associate Pastor of the Church in Shelburne. Sermon by Rev. Dr. Humphrey, of Amherst.

April 9—The Rev. EBENEZER CHEVEER over the Presbyterian church at Waterford, N. Y. Sermon by Rev. Mr. Tucker of Troy.

March 26—The Rev. THOMAS AYER at Albany, Me. Sermon by Rev. Allen Greely, of Turner.

April 16—The Rev. MARTIN TUPPER, over the first Congregational Church in Hardwick. Sermon by Rev. Mr. Ely, of Monson.

April 17—The Rev. SAM'L WHELPLEY over the first Congregational Church in East Windsor. Sermon by Rev. Joel Hawes, of Hartford.

April 10.—The Rev. THOMAS H. SKINNER, D. D. was installed Pastor of Pine-street Church, Boston. Sermon by Rev. Edward Beecher, of Boston.

— The Rev. HERBERT C. THOMPSON was ordained as an Evangelist in the second Baptist Church, Richmond, Va. Sermon by Rev. Eli Ball.

— The Rev. ASHBEL S. WELLS as an Evangelist at Utica.

Feb. 6.—The Rev. JOSEPH PEPOON as an Evangelist, by the Presbytery of Grand River. Sermon by Rev. G. H. Cowles, D. D.

Feb. 16—The Rev. BENJAMIN DOLBEARE as an Evangelist. Sermon by Rev. Jacob N. Loomis.

Feb. 17—The Rev. JOHN G. TARBELL as Pastor of the Reformed Dutch Church at Stone House Plains. Sermon by Rev. Benjamin Taylor.

Feb. 19—The Rev. CHARLES J. WARREN was ordained over the first Congregational church in Attleborough, Mass. Sermon by Rev. Alvan Cobb, of Taunton.

Feb. 29—The Rev. JOSHUA DODGE as Colleague Pastor of the Church in Moultonborough, N. H. Sermon by Rev. Mr. Burnham, of Pembroke.

March 12—The Rev. ASAHEL BIGELOW over the Congregational Church in Walpole, Mass. Sermon by Rev. Mr. Bigelow of Rochester.

March 12—The Rev. GEORGE SHEPHERD as Pastor of the first Congregational Church in Hallowell, Me. Sermon by Rev. Edward Beecher, of Boston.

Feb. 13—The Rev. W. F. CURRY, over the first Presbyterian Church of Lockport. Sermon by Rev. Mr. Crawford, of Buffalo.

Feb. 13—The Rev. ROBERT Z. WILLIAMS was ordained as an Evangelist in the first Baptist Church in Trenton.

NOTICES.

WE are requested by the Scribe of the Evangelical Consociation of Rhode-Island to state, that the Annual Meeting of that body will be holden at Providence on the *second Tuesday in June*, at 5 o'clock P. M. in the Richmond street Congregational Church. The Rev. Thomas Vernon is expected to preach the Consociational Sermon, agreeably to appointment.

The Committee of the Colonization Society, earnestly solicit all Christian denominations throughout the Union to take up collections for the Society on or about the fourth of July. The very limited adoption of the measure, produced, the last year, a valuable income to the Society.